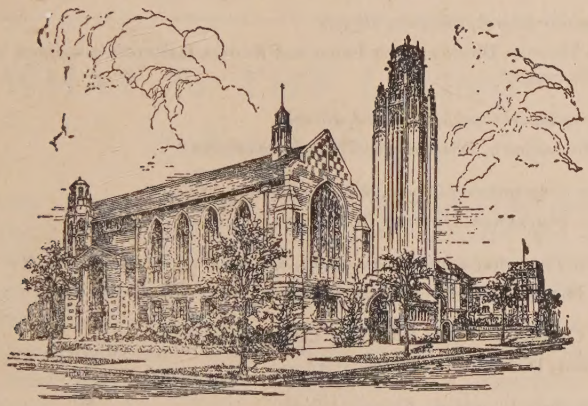
Volume XLIII JANUARY 1953 *Number 1*

The Chicago Theological Seminary

REGISTER



RELIGIOUS LIVING

With Three- and Four-Year-Olds

What Is the Living?	*Ross Snyder*
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President's Message, Alumni Notes,
and The Hammond Library Extension Service Bulletin

NURSERY SCHOOL–FAMILY CONSULTATION

One year ago THE REGISTER embarked upon an experiment. It devoted an entire issue (January, 1952) to "The Church's Ministry to Youth." The material there presented was so widely sought after that two thousand reprints of the articles were made. Requests are still coming in for this material.

This issue of THE REGISTER presents a clear and fascinating picture of pioneer work carried on in the triangular field of nursery school, home, and church. Ministers will wish to bring this material to the attention of parents and teachers of three- and four-year-olds.

On November 7 and 8, 1952, a consultation of some people working with three- and four-year-olds was held under the joint sponsorship of The Chicago Theological Seminary and the Glenview Community Church.

The consultation included the directors of the Nursery School–Family program in three churches that are collaborating with the Seminary, selected resource people, and Ross and Martha Snyder. The membership list included:

Glenview Community Church, Glenview, Illinois

KATHERINE HUDSON, Director; FAYE FROST and RUDELL HAMPTON, associates; and PHILIP ANDERSON, one of the pastors

Plymouth Congregational Church, Maywood, Illinois

BARBARA HOLLERORTH, Director, and HUGO HOLLERORTH

Western Springs Congregational Church, Western Springs, Illinois

EMILY MAPS SCHLENKER, Director; DORIS ROTH, Associate

Southern Baptist Theological Seminary, Louisville, Kentucky

MARGARET HICKS, Director of the Nursery School

Congregational Christian Churches, Division of Christian Education

GRACE STORMS, Director of Children's Work

The Chicago Theological Seminary, Chicago, Illinois

ROSS and MARTHA SNYDER

Consultants

RUTH PERRY, Director of Nursery School, Riverside Church, New York City

JAMES HYMES, Specialist in Child Development and Nursery Schools, Professor of Education at George Peabody College of Teachers, Nashville, Tennessee

Tape recordings were taken of the two days' discussion; and this issue of THE REGISTER is based upon them. Mr. and Mrs. George Miller of Glenview, Illinois, were asked to contribute to this issue their experience of the family living that results from participating in the Nursery School–Family program. The church nursery schools which are a part of this program meet each morning, Sunday through Friday.

Here follows some description of the living which has occurred in these church nursery schools and, in some cases, excerpts from our discussion.

The "Child Experiences" have been grouped in the following way: (I) Some Forms of Play; (II) Healing and Relationship Nurture; (III) Thinking Things Through; and (IV) Worship.

[The Editor wishes to express his gratitude to Professor Ross Snyder of The Chicago Theological Seminary and the Federated Theological Faculty for the major contents of this issue.]

Reprints of this material may be obtained by writing C.T.S.

THE CHICAGO THEOLOGICAL SEMINARY REGISTER
Published Four Times a Year, January, March, May, and November, by The Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Illinois. Entered as second-class matter April 24, 1919, at the Post Office at Chicago, Illinois, under the Act of Congress, August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized April 17, 1922.

The Chicago Theological Seminary

REGISTER

An Extension Service Bulletin Edited for Our Alumni and the Congregational Christian Ministers of the Middle West

MERVIN M. DEEMS, *Editor*

VOLUME XLIII JANUARY 1953 NUMBER 1

WHAT IS THE LIVING?

By ROSS SNYDER

IS THERE some central picture which guides and gives significance to our living with children in the home and nursery school? And their living with one another? We can probably agree that it would be helpful to have one. And I would like to offer one—with perhaps alternate wordings.

PERSONAL ENCOUNTER

"Encounter of personal spirit" is a guiding concept of the relationship which gives meaning and satisfaction and is growth-promoting for both. Imagery of this deeply human living has been strikingly fashioned in the words of Martin Buber:

> The attitude of man is two fold, in accordance with the nature of the primary words which he speaks. The primary words are not isolated words, but combined words. The one primary word is the combination I-Thou. The other primary word is the combination I-It. . . . The I of the primary word I-Thou is a different I from the primary word I-It.

Personal encounter occurs when there is a spontaneous awareness that the other has an inner life of his own which is to be taken into account and is to be understood first in its own terms. I seek to enter into this life as from the inside so that I might understand its self-meaning—aware that this is partly impossible because of the "otherness" of the other. But, also, I too have an interior life which must be appropriately revealed if we are to *encounter* and not just pass by one another as things.

The I-Thou relationship is possible with nature. Cézanne struggled all his life "to realize before nature." "I cannot attain the intensity that is unfolded before my senses. I have not the magnificent richness of color that animates nature."

The I-Thou relationship at the level of encounter between persons means that each of us becomes aware of the other's awareness and intentions within a desire for a combination existence.

The I-Thou imagery can also guide our concept of relationship to God as a Being at a third level of life. For God need not be thought of as "an old man" even by a child—as just a human being blown up to the size of a giant.

We arrive, then, at a "concern" for our life—that we exist *personally* and maintain these three appropriate I-Thou relationships.

Thus we have a way of understanding the religious dimension of our own life and of the child that is distinctively Protestant. Also, in effect, it adds to the Ten Commandments. In addition to "Honor thy father and mother" we now have "Respect thy children, that thy days be long before the face of the Lord."

We then spell out this concern into working operations and define this religious method of living in everyday events.

To do this is to state the central recurring *experiences* that will be in our homes and in the nursery school. For children—as well as ourselves—learn not by words but by *experiences* which are interpreted when and as the learner feels the need for it.

PARADIGMATIC EXPERIENCES

I find helpful Mannheim's concept of "paradigmatic experiences," by which I understand him to mean central, recurring experiences that hold a people together, by which are aroused an individual's deep emotional energies, and by which individuals understand and handle all other experiences. They present a basic vision of life. The evaporation of these in our common life is part of our present predicament.[1]

Some five years ago, when we first started the Nursery School–Family program, we tried to define these central, religious, Christian experiences for three- and four-year-olds and their parents in home and nursery school. We felt that we could not answer the question, "What is the good life for a three- and four-year-old?" except as we considered the good life as Christians understand it; that we cannot know what life to the full is at any age without sensitivity and guidance from a broad, deep answer for life at any age. We tried to weave together religion and psychology.

We must find the experiences and interpretations that are *appropriate to the three- and four-year-old.* This does not mean keeping him an infant, for experience must have a "leading-on" quality if he is to grow. It does not mean that he will *totally* understand the idea and experience. But it must "make sense" to his present need and not be accepted by him primarily in order to stay in good relationship with adults.

THE COVENANT-BELONGING EXPERIENCE

Ever since Old Testament days we have thought of religion as a covenant relation with one another and with God. This could be called "belonging" experience. Within this belonging and covenant there is self-discovery, individuation, and self-actualization. How is this covenant experienced by the child? We have three clues:

1. His parents are part of this church and find their needs being met by its ministries; and so is and does the child. The parents are within a belonging that also welcomes the child in his own right. This distinctive feature of the Nursery School–Family program in the churches as we have planned it is the crux of the effort. The result is a core feeling by the child that there is a frame, an envelope, around his life which both is his parents and likewise contains them—within which he is "at home." This we understand to be a beginning of a "frame of orientation and devotion,"[2] a perception of this world which puts it together for him, indicates its center, and has a niche and role for him. A small child may even be interested in how this all began; for example, in Christmas.

[1] See *Diagnosis of Our Times*, pp. 141–56.

[2] The phrase is Erich Fromm's. He feels it to be a necessity for a productive life.

2. The child finds himself a member of a fellowship group, having a similar fate, bound together in an enterprise, depending on one another, making claims on one another, and establishing distinctive ways of feeling, thinking, living. Much of this is quite diffuse and fluctuating for the three- and four-year-old, possibly involving now only another child (or merely playing in his presence); now, two or three, with occasionally a feeling of "all of us here." It is an experience of the personal—the warm texture of being treated as a person and of treating others as persons.
3. He finds the growing, creating, renewing that goes on in the universe and finds that he himself is a part of this too. Yet it is also going on apart from him.

Within this covenant-belonging the person is a unique, morally responsible center.

DISCOVERY OF SELF AS A CENTER

Discovery of self as a center is another of the paradigmatic experiences of the Christian life. We are just beginning to find out how a family lives so that each member continues to discover himself as a center of seeing and feeling, of wondering, of organizing ideas and hunches, of purposing, and of striving for integrity. Democracy is based upon this way of seeing persons—each of us is an inner citadel of assent, and therefore of moral responsibility, which cannot be violated without causing inner sickness. Yet it must be controlled when its actions violate others too dangerously. And each of us must act in harmony with the way we see and feel events, lest we never become an integrity or mature. We cannot stand too long being forced to act according to the way others see and feel about things, if this is contrary to our own.[3]

Nursery schools are specially designed that a child may discover himself as this organizing, intending center of awareness. The role for teacher or parent most helpful to a child is to be this kind of center but not to such a degree as to overwhelm and dominate the children. We need to get clear which activities are whose and where the areas of freedom and initiation lie for each other. For around some energetic adults, a child in self-defense closes up his personality. Other adults are too neutral, cool, and unattractive to awaken any personal energies within the child.

To be a person means to be energy in motion. And one of the beginnings of love is a flow of one's energies outward toward the world about him. So that a first task we have is to get energies flowing toward other objects, though for the time being it may appear to us to be aggressive. For the opposite of love is not aggression but a turning-in of one's energies toward and in defense of one's self. The obedient child may have escaped discovering himself as a center and may not become the loving adult.

One of the high points within this central experience of "discovery of self as a center" is the adventure of creation. For the Christian this is the experience of being a son of the God who hurls back chaos and breathes creative spirit into the dust of life. It is the experience of stepping outside the cycle of repetition and fate and of bringing something new into existence, possibly of compelling and beautiful design.[4] It is saying things in fresh and novel ways and acting spontaneously out of love.

LOVE

Love is another paradigmatic experience of the Christian life. How are we to understand it so that it can be present

[3] Ruth Perry's article points to this in her interpretation of the "negativism" around eighteen months and two years.

[4] I.e., the boy who exclaimed, "Look what it doos!"

among the teachers, parents, and children?

We are increasingly seeing love in terms of Buber's "I-Thou" sensitivity. Love is personal encounter with another human integrity. It is a communication and communion with others that grows by incorporating their inner world, yet leaves each richer and freer to be his Truth. It is willingness for them to grow, for them to expand and acquire a distinctive personality. It is treating each of us as persons.

The giving and receiving of communication is a central process in the growth of persons. It is a distinctive mark of human relationships. We find human relations to be more productive to the degree that we do better communicating. The communication that is the foundation of life is both a giving and a receiving—as is all love. It is an honest revelation of how one sees and feels things and a listening and understanding of the other's feeling and seeing. It is also a spontaneous listening and hearing of the hidden presence of the Kingdom of God within each event and personal encounter. A searching analysis, study, and purification of our communicative behavior, and the conditions under which parents, children, brothers and sisters, and teachers are all able to reach this quality of communication, is a major effort of our project.

Part of the experience of love is the justice-giving demand which we experience within us toward others. "This is not fair; this is unjust!" cannot be disregarded if man is to survive in society. For injustice is a violation of man as human being and of the Holy in the universe. And our children follow in their own way the prophets of all ages in a fresh discovery of a universal God, unyielding in his concern for righteousness and for justice-giving.

There is yet another dimension which our religious heritage makes to our concept of love—and therefore to our living with children.

Love is "putting on our neighbor." By "putting on our neighbor" is meant that we stand *within* the feelings and thoughts, the anger, evil, and frustrations, the joys and triumphs, of those near us—they are not alien to us; we are not just external observers. And, also, all of our strength, understanding, and resources are available to him. And this is done without demanding "that for this" or creating dependency.

Essentially this is what the Christian means by the *faith* experience. With adequate experiences of this sort, a person might become capable of redeeming and suffering love.

EXPERIENCES OF THE HOLY AND OF MYSTERY

A sensing of the Holy and the Mystery hidden with life is an essential part of the religious life. Of these, redeeming and suffering love is the most sacred mystery and one which we can never fully grasp or contain.

Children wonder—that is, they respond with the all of themselves to the concrete world of nature and persons. They wonder also about the invisible processes within the concrete. Wondering is that total response of feeling, thought, and intuition before thinking and ideas and verbalisms have become separated from the basic process of life. Therefore wondering is not to be outgrown but to remain as a precious source of more life for adults as well as children. It is not contrary to, but the matrix of, clear thinking. How can we live with children so that it does not wither away?

How can more of these experiences come in the home and nursery school? They will be connected with quite concrete events—the growing of seeds, the

newborn baby, the story of life and death, the wonder of snowflakes and dew, the light of fire in darkness, the enlivening warmth of friendship—perhaps as it first comes to us or as we feel it toward others, experiences of a "moreness" that leaps up within and through us at unexpected times, particularly when the verbally organized part of us is relaxed. And ought not these experiences of wonder, mystery, and the Holy be celebrated?

EXPERIENCES OF RECOVERY FROM ALIENATION AND MEAN FEELINGS

The public school educator speaks of learning as the reconstruction of experience and guiding imagery and of the need of therapy. The man of religion thinks of a state of alienation ("lostness") from God, fellow-man, and true self as being sin. The church today seems, in one sector, to be moving toward more reliance on the personal and less on the purely verbal and ritualistic means of healing this sin.

The redeeming of children from alienation and hurt self-identity, so that all the rest of their lives a new existence will be possible for them is a large part of the enthusiasm of nursery school teachers for their work.

Children do this for one another. And warm contact with a significant adult (including the most important adults, father and mother) who is able to act within a certain integrity as to who they are and what they value does it. The direction of thought here would seem to point to religiously mature parents who have faced the serious questions of life and are presently members of a fellowship group engaged in such discussion and in learning religious interpersonal relationship. It is this, rather than reliance upon a therapist, that I believe to be the crux of a child's release from heavy burden, although the therapist is often a necessary help.

In the nursery school the child works through many of the confusions about what kind of a world this is, his befuddlements about who he is, what people think of him, and what he can expect of himself. He discovers friends and powers that he can cope with, since they are about his equal. And one of the ways of planning the nursery school program is to make available to children channels for the normal expression and communication of their feelings, so that they may get control of them.

Repentance and forgiveness by a child are spontaneous and inherent within his act. He moves from disagreement and conflict into joining once more in fellowship. He moves out of past mistakes, unless adults crystallize them, into the new and better if he can see things differently. And rebirth is the central story of the Christian's life—an ever recurring death of barren "thingness" with resurrection into new Being.

These, then, are central, recurring experiences of religious living with children, as understood by the Christian:

1. Experiences of the voluntary covenanted relationship which envelops us.
2. Experiences of discovery of self as a center.
3. Experiences of the full round of love.
4. Experiences of the Holy and of Mystery.
5. Experiences of recovery from alienation and mean feeling.

These help us define what good living is —for children, parents, teachers. I believe that it can best go on in a church context and that the church Nursery School–Family program goes more deeply into the sources of life than any other social instrument now available to the local church.

CHILD EXPERIENCES

[*Contributed by Katherine Hudson, Ruth Perry, Emily Schlenker, and Barbara Holleroth*]

I. SOME FORMS OF PLAY

THE THRILL OF SOMETHING YOU'VE NEVER DONE BEFORE

RUTHIE dove into the painting in her usual exuberant fashion and went in up to her elbows. Sandy, timid and tense, afraid to get "dirty," watched for a considerable time, then gingerly approached and said, "What do you do?" and finally tried one cautious dab. Paul looks as though he is interested. He has never done finger painting before. Let us see what he does. How does it feel to him?

He starts with blue, using one finger or two.

Now he is making sliding tracks all over the page.

"Ooh—it's white there. Look what it doos! *Look what it doos!*"

He notices the other colors, asks for one. This added to his makes a third color!

He asks for still another color. "Look what it doos!"

The paper is getting dry. Miss Peggy sprinkles water on it with her fingers.

Paul is intrigued with the whitish spots and asks for more water.

This makes quite a puddle, and Paul seems to love the fun of seeing it.

Swim and splash—and the colors disappearing.

Miss Peggy has a sponge at hand to keep the water from dripping on the floor. But Paul's absorption is such that he is unaware of being watched or helped.

With so much water, the paper is almost white again. Paul gestures for a cloth to wipe off all the water and paint.

He looks at the colors again and chooses red.

He is making a big round blob with his hand—and a little blob drops down.

"Oh—Santa Claus. Oh! Santa Claus dropped his pack."

He makes another little blob at the top. "Santa's pack is up on his shoulder again."

There go more colors. Slide, slide up and down all over the page. A few minutes more and he is satisfied that he has done everything with the material. He washes up and gets his blanket to join his group at rest.

COMMUNICATION OF NEED

There are David and Johnny over at the clay table. David is a solemn little boy who makes tentative, timid moves to join the group but, if refused, is apt to hit out at the children or try to destroy the materials they are using. Johnny has sprouted from a shaky little person last year to one who is "feeling his oats" at present.

How will David react to Johnny? How will he use the material in this situation with Johnny?

JOHNNY: Is yours gookey?

DAVID: Yeah!

JOHNNY: Mine isn't—yours isn't.

DAVID: Isn't it?

JOHNNY: No. I got the most. You didn't.

DAVID: Really! Gooshy! Gooshy! Gooshy!

JOHNNY: Here, eat it, Davy.

DAVID: Here comes a bone to eat you up!

JOHNNY: Here comes my frog. Here he was eating your pile. (Both boys are pounding with their elbows now.)

DAVID: Here's *my* frog to eat you!

JOHNNY: That isn't a frog. Here comes a worm.

DAVID: Here comes a worm!

JOHNNY: I'll take all your clay.

DAVID: Don't take all my clay! Here is some! Want more? What you making, Johnny?

JOHNNY: A table.

DAVID: O.K. I'll make a table too!

JOHNNY: A big table.

DAVID: Me too!

JOHNNY: Let's make a big road.

DAVID: O.K. A big shiny road! I can't!

JOHNNY: I'll do it for you. (David has about one-third as much clay as Johnny by now.)

DAVID: I'll make a worm! I'll make a moon!

JOHNNY: I'll do it for you.

DAVID: Like this?

JOHNNY: No, like this.

DAVID: I'll make a snowman!

JOHNNY: Here's a high moon.

DAVID: This'll be a high snowman. (David is taking a small piece of clay from Johnny.)

JOHNNY: Don't do that. *I'll give you* a little piece.

DAVID: You're a bad boy! I'll make my snowman's eyes! (Johnny takes more of David's clay. But David is busy with his snowman. It is toppling and starting to fall. He gives *that* clay to Johnny.)

DAVID: I all finish!

David had ideas, but he ended with none of his ideas and with none of his clay. What has he told us about himself in this play?

THE STIR OF IMAGINATION

"The Cockroaches" is one of the favorite plays of a group. It begins with people eating and getting crumbs on the floor. Then they turn out all the lights, and the cockroaches all come scurrying out of their corners to eat up the crumbs. And then somebody turns on the lights, and the cockroaches all scramble back to their corners. This is all played out to music improvised as they go along by the teacher. One day there were two or three boys sitting up on a box who were not having anything to do with the play, and the teacher said, "I think we might telephone for the exterminators." So these two boys came down and were the very vigorous exterminators. And that was added to the play.

WE "CAN DO" AND ARE OF USE

We need to give children a sense of responsibility for their own activities and a sense of participation, and we need to make their activities real—really count for something. For instance, when we ordered playboards, our nursery school waxed them. They went down to the supply room, got the boards, got the wax and the rags, distributed the boards around, and did some fifty boards. The children were just simply thrilled with the responsibility they had of planning and evaluating the job, looking it all over, seeing that every bit of the surface was waxed, dividing up the boards among the groups and delivering them.

Another interesting illustration was the little boy who went into the country with his dad and got a pumpkin and brought it to the nursery school. The children did the mouth; they had turns with the sharp knife, and they pulled the seeds out; they got their hands dirty; they cleaned off some of the seeds and salted them for their party; they planted some of the others, some with all the goo around them and some that had been washed off, to watch which ones would grow better. And the pumpkin parts they cut out they cleaned and cooked. Then they made custard and put the pumpkin on it and poured it into molds for their party. I like activities where things are very real.

II. HEALING AND RELATIONSHIP NURTURE

RELEASE FROM HURT AND ITS COMPULSIONS

Andy "bursts" through the front door of the nursery school one morning in late February. He swaggers down the hall, flops on the floor in front of his locker, and begins to unbuckle rubber boots.

ANDY: Hi! Do you know I ran all the way to school? Do you know I ran here in three minutes? (Andy lives a half-mile from school.)

DIRECTOR: Good morning, Andy. That is fast running! (Andy has tugged off the second boot and has started on his snow pants.)

ANDY: Do you know about belts? Belts like thick, leather belts—lashing belts, I mean—the kind that lash?

DIRECTOR: No, Andy. I don't know about lashing belts; do you?

ANDY: Yes, I do. Lashing belts that lashes like that. (Andy makes sweeping lashing motion with arm.)

DIRECTOR: Tell me about lashing belts, Andy.

ANDY: Last night my Dad lashed me just like this. (Andy stands in a puddle of his clothing, lashes hard with arm.)

DIRECTOR: That was too bad, Andy.

ANDY: Yes, too bad. (Andy hangs his clothing in place and goes down the hall, into the nursery like a rocket, with a shrill screech. He dashes about, tense, kicking blocks out of the way and lands on top of the jungle gym.) Nobody in this world can touch me. Nobody dares! (Two boys start up the jungle gym after him. Andy comes down the other side and dashes into the washroom. There he finds a foot tub with warm soapsuds and a pile of doll's clothing for children like Andy. Andy likes water play and it helps him relax.)

DIRECTOR (*following*): We have lots of dirty doll's clothes that need washing today.

ANDY: O.K. (On with a plastic apron, sleeves rolled up, and Andy is above his elbows in warm suds scrubbing doll clothing. After throwing bits of suds about, Andy relaxes on the floor with tub between his knees, playing in water, laughing when he puts suds on his nose and on director's nose. After ten minutes, Andy decides to stop washing and begins mopping the floor, which he does very well without suggestion. He skips happily across the hall to west room, walks up to Sue, who, with Jane, is housekeeping in a small, self-made block inclosure.)

ANDY (*in a calm, friendly voice*): I want to play house too!

SUE: Get out!

ANDY: I can too!

SUE: We don't want you! There's no room!

ANDY: There is so room. I'll kick your house down!

JANE: Don't you kick our house! (Andy kicks house apart and gives Sue a hard push, and she lands on stomach, breath knocked out for a moment. Sue is mad and in tears. Jane grabs at Andy and pushes him down. This all happens in a few seconds. Andy runs crying to director, who is standing in doorway across hall from west room.)

ANDY: Jane pushed me and hurt me!

JANE: Andy hurt Sue. He knocked her breath out of her stomach, and she is crying. (Director asks Andy, Sue, and Jane to sit with her in far corner of room, asks each one in turn what happened.)

SUE: Andy just pushed me flat when I was playing. I didn't hit him. He kicked our house down.

JANE: Andy pushed Sue hard when she didn't touch him!

DIRECTOR: What did you do, Jane?

JANE: I pushed him hard, and he cried.

ANDY: I wanted to play house, and they wouldn't let me. When I want to play house, I want to, because I like Sue. So I kicked their house and pushed Sue—because they wouldn't let me in their house. If I find a belt, they will be sorry!

DIRECTOR: We cannot always do all the things we want to do. Perhaps the house was too small for three people to get in at one time. Andy, could you have built your own house and found some friends to share it with you?

ANDY: No, because I like Sue, and I don't want another house—only her house!

DIRECTOR: Do you want Sue to like you?

ANDY: Yes.

DIRECTOR: Do you think Sue will like you if you hurt her?

ANDY: She hadn't oughta say, "Get out, I don't want you." That makes me mad!

DIRECTOR: Sue, could you think of a better way to tell Andy about playing today?

SUE: Andy is such a pushy boy. Why should I be nice to him?

DIRECTOR: Andy, do you want Sue to like you?

ANDY: Yes.

DIRECTOR: Can you think of a way that will help her like you?

ANDY: If I don't push her, maybe then she would.

DIRECTOR: Sue, would that help?

SUE: Maybe. (With reservations!)

DIRECTOR: Jane, don't you think Sue can take care of herself?

JANE: I guess so, but I have to watch Andy just the same. He pushes.

DIRECTOR: Sue, could you try to talk to Andy more kindly even when you tell him you don't want to play with him?

SUE: I'll try. (The girls go across the hall to play, apparently relaxed.)

DIRECTOR: Andy, do you want people to like you?

ANDY: Sure.

DIRECTOR: Do you like people who hurt you?

ANDY: No, I don't. I lash them hard.

DIRECTOR: When you hurt people, they don't like you either. What can you do about it?

ANDY: Well, I guess I'll have to go find Sue and Jane in the other room and get things straightened out. (Andy goes in the other room to the housekeeping corner where Sue and Jane are playing. The girls look up suspiciously at Andy.)

ANDY: I don't want to hurt you—know it?

JANE: You know I like you, Andy, even when you are bad.

SUE: If you wouldn't make so much trouble all the time, Andy! (Andy relaxes, walks to the clay table, takes a big hunk of clay, and beats it for some time.)

Apparently in some cases water therapy "acts like magic," as the children say. This one morning, Andy derived help from warm-water play, but he was not yet strong enough to handle the girls' refusal to accept him in their house. However, at the end of the morning he indicated that he had cleared away considerable tension and returned home relaxed and apparently happy.

I believe also that even young children can think through simple ethical problems which confront them in their everyday life and that they can express them with considerable satisfaction and help. In Andy's case: "I guess I'll have to go find [the girls] and get things straightened out." Also: "I don't want to hurt you—know it?"

MOVING FROM HOSTILITY TO APPRECIATIVE AND HONEST THOUGHTS ABOUT THEMSELVES AND OTHERS

As a nursery school teacher I wish many things for my children: that they learn about and enjoy the world around them—the world of bugs and autumn leaves and snowflakes, the world of steam shovels and trains and trucks and highways; that they read generously and sing joyously; that they paint and dance and build.

But, first and foremost, I wish for these children to come to know and love themselves, deeply and sincerely, and I wish them to reach out in trust to other children and adults. Basically, I am concerned with their fundamental feelings about what kind of people they are and what other people are really like. My job as a nursery school teacher, complex though it is, has, to me, one clear point: helping children develop appreciative and honest thoughts and feelings about themselves and others.

The youngest member of a household which includes five "power personalities," Alec seems to be quiet, friendly, and somewhat passive. Yet, from time to time, he directs a good deal of hostility at me, which seems on the whole unprovoked.

This morning he has brought a lasso with him. He stands twirling it and showing it to other children. They gradually drift off into other activities. Soon he is just standing there by himself, so I walk over to see him.

ALEC: I could put this around you. I could tie you up, and you couldn't get away.

TEACHER: You'd fix me so I couldn't get away.

ALEC: Yeah. I'd tie you up and hit you hard.

TEACHER: You'd just really like to hit me, too.

ALEC: I'd drag you across the street and burn you up.

TEACHER: Just pretty mad at me today.

ALEC: Why don't you come after me?

TEACHER: You think I should come after you?

ALEC: Yes, but you won't because you're scared of me, that's why.

Tommy came along and asked Alec to help him with his blockhouse, and Alec went off with him. A little later, as I was standing a bit apart, Alec turned and said suddenly, "Why did you break the windows in our house?"

"Seems like I just do bad things, huh?" He nodded and turned back to the building.

My conviction has deepened that normal children need to have available to them channels for the expression and communication of their feelings. And Hartley's analysis seems helpful to me—that children need opportunities, without weighty judgment being put upon them—to be protected, to be powerful, and to express aggression and hostility. In the home a child's need for power (initiative) may be appreciated, while his need for mothering is regarded as a kind of weakness; or his need for protection may be recognized but not his need to attack. Children may have sufficient outlet to express whatever love they have but not their hate.

DISCUSSION

ANDERSON: Are you saying that children need channels of expression for all their feelings in the nursery school and that you are wondering whether this is not

one of the important considerations in the planning of the nursery school teacher? But you are not so sure whether this might confuse the image the children have of what kind of person you are—and therefore what is appropriate behavior for them.

PERRY: The place where the teacher needs to watch is allowing the child to go so far in the expression of hostility or destructive behavior that feelings of guilt are aroused that make greater burden than was there before. If the child can come out from such expression of hostility experience, being released from it rather than with more guilt and fear, then the teacher is on pretty safe ground.

ANDERSON: Well, how does the teacher know what is going to happen when he first gets started?

PERRY: I do not think you can stay out of it because you do not know. The situation is there, and you are the only person available. You have to do something. It is where you place your limits and what the limits of your acceptance are that you have to be clear about.

FROST: Are you saying that the ordinary nursery-school teacher ought to have fairly well-defined limits and use them?

PERRY: Yes, I think so. We had a student teacher once who had observed some play therapy and was very enthusiastic about it. She was practically going to make the world over with play therapy with children. In the group where she was one day, somebody accidentally dropped a dish on the floor, and it broke. This suggested to another child to drop a dish on the floor, and quickly the furniture was being thrown, dolls were being thrown, and the place was developing into rough-house, wild behavior. The student was standing near by but did not go into the situation to give it any help. She was interpreting that the children were thus ridding themselves of their hostility to their younger brothers and sisters or perhaps mothers. In the first place, I do not think that these children at the moment had such deep-seated hostilities that they had to express in this way. But, if they did, allowing little boys to pick up furniture and throw it around and to smash dishes when they know better created in the children a sense of insecurity and guilty feeling of not being very constructive people. There was one boy in this group who seemed to give evidence that he was getting release of real hostility, and the experienced teacher took him off to another corner where there was a lot of clay and let him pound clay, and this took care of him pretty correctly. This, I think, illustrates the difference between a good channel of release and the teacher allowing the children to develop a situation which went too far, leaving them, therefore, more confused about behavior than they were before.

HICKS: I think some parents make this same mistake. I know a mother who, after reading Dorothy Baruch's book, and seeing her little boy hit the little girl in the family, said to the boy, "You wanted to hit her, didn't you; you wanted to hurt her." The boy was a little surprised and puzzled, and I think it was because she was putting a lot of extra meaning into something that was a fairly normal and momentary reaction.

PERRY: Another thing to keep in mind is that, if you do let the child express hostility, it often gets beyond the point where the adult can take it. She cannot keep the situation in control, and then the whole situation gets exceedingly bad.

FROST: And sometimes as the children go on and on they are unconsciously asking you for limits and the security of control of their feelings.

PERRY: One little girl with whom I was working had plenty of reason to express

hostility. She had nothing in her life to give her security, and she was very afraid of adults. When this child was brought into the freedom of a nursery school, it was just more than she could take. So, I used to take her apart from the group to do things together. One time in this situation she became very angry but was trying to control herself and cover up her anger. I thought we were at the place where we should do something constructive about it. I said to her, "I think you feel like fighting. Why don't you and I put up our fists and have a fight." She was afraid to do this for quite some time, but finally I said, "Come on, we're not really mad at each other, but let's just fight. You fix your fists like that, and I'll fix mine like this; let's fight each other." And so, eventually, she got up to the place where very gingerly she put her fists up and touched mine, once or twice. Then once she hit me real hard and knew that she had hurt me, and she just trembled all over. So then I talked with her, saying that she had fought very hard but that she did not intend to hurt me; and she felt a little better about it. Even after she was able to take group experience pretty well, ever so often the teacher of the group would tell me that she was needing some help, and I would say to her, "Dorothy, let's you and me fight." So we would go out into another room together and have a fist fight for a little while. Then she would be all right and go back in.

HUDSON: I gather it was important that you did go off into another room rather than do it in front of the other children.

PERRY: Yes.

FROST: There was a statement in the paper that there is a need in every child for this destructiveness and expression of hostility. Now is that true of every child?

PERRY: I think I would be disturbed about the child who never showed any need to be destructive. On the other hand, its continued presence would be evidence of the frustration of some basic need of the child.

HICKS: In our nursery school we have some children who when they first came seemed to be very well adjusted, and then the destructiveness came out after awhile. For instance, it came out in one child while his father was away from home for a time. Apparently, this made the child feel very insecure. Everything he got hold of he wanted to tear up, and we had a difficult time helping him through this condition. When his father came back, he immediately started biting his daddy, who then wanted to know what the nursery school was doing to his child.

PERRY: I think all nursery schools run up against this condition, where a child apparently is well adjusted until he comes to nursery school. I know that we are experiencing this right now with a little four-year-old girl who has been "such an easy child to live with at home." It is probable that this little girl for the first time in her life is facing the fact that you do not have to be pushed around; that you can have feelings.

We do have to recognize that we all have a certain load of frustration and hostility. We have to learn how to express and how to handle it. The immature child expresses it through destructive acts. One of the projects of education is to learn how to channel that frustration into legitimate channels of expression.

R. SNYDER: Well, we are no longer at the point of believing that just expression brings healing. There must be some other factors involved if redemption is to occur. Is this correct or not?

PERRY: Expression is only one-half of the story. It is just getting ready to do the constructive thing. I think the nursery school teacher's role is often to help the child understand that he does feel hostile

and at the same time to find legitimate expression.

HUDSON: We have a rather highstrung, tense little fellow, four years old, who is doing a pretty good job adjusting to this nursery school. But every once in a while he has these feelings. Usually he feels like kicking with his feet. We were on the playground when he did this one day, and I said to him, "Davey, you just can't go around kicking people." Another time he seemed to be going around pushing people, and I said to him, "Davey, you just feel so pushy today, don't you?"

He said, "Yeah."

"Well, you know," I said, "we just can't let you push people, but let's find something that, together, we can push." Well, I think if somebody had come around the nursery school who did not know much about it just then, he would have thought I was a bit queer, because both of us went over and got behind a big log and pushed that log up and down the playground. Finally, he seemed to feel better, for he went up and played with the other youngsters. The next day when he came to the playground, he said, "Miss Hudson, let's go push some logs some more." I think it met his need at that time.

PERRY: Is this not like a lot of other things we say. "We don't throw blocks, but, if you want to throw, here's a soft ball that you can throw, and you can throw these bean bags, and you can throw in this direction. We don't climb on tables, but here is a jumping place if you want to jump over here. We don't climb up on the furniture and the windows, but here's a climbing place." It seems to me that there are all sorts of ways that we are helping children meet their needs, and, as they show their need for some kind of behavior, we have constructive legitimate places where you can go and do this kind of thing. I know one place where the staff save their tin cans, and, when a child needs to, they give him a wooden mallet and let him bang the cans on the workbenches, smash them all up. They say that after a boy has worked on two or three tin cans he can be quite an acceptable member of the normal group.

FROST: They take him out to a special place where he is alone and one teacher is available to do this?

PERRY: Yes, that is one of the reasons why the nursery school needs considerable staff, so that when a child needs some special attention there is a trained person who can give him this attention without impairing what can happen to the rest of the group.

HYMES: The expression of these needs and feelings is something that is going on all the time whether we think we ought to allow it or not. And, just as the smashing of tin cans in another room with a teacher goes on, there are probably dozens of similar activities going on right in the midst of the group without our knowing anything about it.

PERRY: With certain kinds of very young children the opportunity to express their feeling is just about all they need. There are other situations where I think the child needs the opportunity to express it with an adult who accepts the child and understands the need for the behavior and gives the child the feeling "in spite of the fact that I am doing this, here is somebody who still understands me and is my friend."

HYMES: Barbara Hollerorth's paper presented us with a sequence of therapeutic conditions. Sometimes a child is finding a channel of expression but is all by itself and is not aware of us. A second condition exists when we are there at the crucial point; he looks over, and we smile acceptance to him, or by not going into a tizzy, we indicate approval. The one practice about which there is still a ques-

tion is in the third situation where the teacher's role goes beyond these to trying to interpret to the child what he is feeling. The weight of Dorothy Baruch's contribution has of course been toward this third stage where we bring in interpretation, and that leads us to the question of when we do this and when we do not.

I go back with some comfort to the remarks of a friend in counseling, who reports that they are not too sure themselves what it is that helps. He said that, as far as he could tell, the thing that helps is not the expression alone or interpretation, or any one of the namable things, so much as it is the total impact which he broadly summed up as just good living. His base of thinking was the ordinary child who has various problems at various ages with parents who do quite imperfect things, but the child grows up into being a pretty good sort of fellow. The chances are that his parents were never trying to be therapists or to educate him. They were rather trying simply to get through the day in a relatively pleasant, agreeable, acceptable way. As far as I am able to rationalize, this has a great lot of truth in it.

Now to relate this to Dorothy Baruch, I think a great many people have been so impressed by the need to interpret, to verbalize in some way, that they have become somewhat less than adequate. They feel they are not really pulling their own, unless they are able to do this interpretation job. But, in trying to say the words, I think they have often been lowering the quality of their relationship.

As a parent I must report that rarely do I find it easy to reflect a child's feelings or to interpret a child's feelings to himself. I can do it if I consciously put on a professional role and try to think out what I should say at this point. But I feel that, whenever I try to do that, I am no longer quite so easily just my offhand, homespun self, responding on the basis of feeling to what is going on. Good living between the teacher and the youngsters in the nursery school is this simple, natural, spontaneous kind of relationship. This is what I think produces good healthy children. It has in the past. In other words, I am tending in my own thinking to veer away from the need to reflect or interpret, except as one does it naturally. I think most of us do not do this naturally.

H. HOLLERORTH: If we can grow this kind of a parent who can "naturally" reflect the feelings to the child (not one who has to wait to put on a professional gown of some sort), would this reflection of feeling be good as far as you see it?

HYMES: No, in my present thinking I would not go along with that, either. For it implies that, until we can interpret, we are somehow falling short. I am inclined to think that the major contribution is not any of these observable processes—expression, interpretation, participation—but the really helpful thing is just in relationship. I will admit this is awfully vague. I think I am trying to say that we do not have to interpret, that it is not necessarily better if we do; that what we have to do (broadly thought of) is to get over to the child that he is all right—that the world is going to go on and that we have had a good time together, that we like him, we are enjoying each other. These seem to me to be the crucial things, not interpretation.

PERRY: It seems to me, however, that a teacher and parent can grow by keeping at least a mental record of what happened and of thinking through, "What do I think this child was trying to do? What was his need at the moment? Why did I react to it the way I did? Is he now able to handle his problems better?" I think also that we have to be mature enough to know that every once in a while we will make a decision that is wrong. We need to

feel free enough in working with children that we can act within the situation with integrity and then study it. As I tell our teachers, "Children aren't so fragile that, if you make a mistake, you're going to make or break them." I think the critical sin is the repetition of the same mistake, over and over, because we do not see and keep on doing it.

R. SNYDER: Well, let us push this a bit further. As I get from Hymes here, the most important thing for us is to be fairly, fully human.

HYMES: Yes, I would think that that would be the crucial thing. The question of reflection or interpretation would be aspects of that rather than the other way.

R. SNYDER: Now, let us go on from that point. We all know that, when we say, "Respond naturally," this is a somewhat precarious bit of advice, because, as you say, all of these things apparently are learned. And we have some evidence that some theological students are able to run their church and relate themselves to adults with apparent patience and sympathy. But when they get with their own youngsters, there is nothing of this that comes out. They treat their kids—you might say charitably—in the methods that their father and mother treated them. Now, what are we going to do with these people?

HYMES: I think Ruth Perry's point is important—that we all must keep on growing. But, coming back to this situation, I do not want to defend it. On the other hand, we all know so many children who have had this kind of treatment and home life and came along pretty well, which is not to say that they would not have done better if treated differently. But I think we must recognize that, given a situation in which the specifics may run counter to the ways in which we ourselves treat our children, there must be something that is deeper than the specifics, that gives strength to children.

R. SNYDER: And what is this thing underlying the specifics?

HYMES: I do not know, but here is a child who has been told by his father what he must do all his life, and yet he turns out to be a reasonably respectable, effective person. So there must have been something stronger than the terrible specifics of his father's authoritative habits.

PERRY: One father who was discussing his own father with me reeled off a fairly long list of things that his father did which might have caused a very bad relationship between them. And then he said to me, "You know, no matter what my father did to me, there was something down underneath it that told me that he really loved me."

HYMES: And that is probably about as close as we can come to what we mean when we say "relationship." The youngster somehow got the feeling that he was not rejected.

PERRY: And we do find some that feel deeply rejected, whose parents on the surface use all the most up-to-date techniques, the techniques that we would recommend. But there is a basic rejection there, which the child *feels*. And so growing up in a family where apparently the techniques are not so bad, the relationship between the father and son is very bad.

R. SNYDER: Some of us here would support a move away from *interpretation*, but we do believe in the helpfulness of together trying to recognize and understand the self-situation of the child and of ourselves. For we do this in a hidden fashion anyway. One of the subtle forms of rejection is reacting without listening or endeavoring to understand the other person. Whatever else is in the relationship, we need this impression that we are not impenetrable to the other; that the

way the other sees and feels things is communicated somehow to us. We have the feeling that unless the nursery school teacher has this kind of integrity, she probably has no business being in a nursery school. And this indicates a desirable direction of transformation for fathers and mothers also.

I like what you say fundamentally. I am trying to get this sensitivity in there.

HYMES: I think where I am stopping short is on the necessity to reflect, interpret, and verbalize. I am not stopping on the necessity of feeling along with and thinking along with—giving children some assurance that we are getting what they are feeling. If I am stopping short on the latter, it is only to say that we should not try to hold ourselves up to too high standards here. That is a hard job, really. I think sometimes we blame ourselves and think that we have done terrible things. I think the major thing to communicate is that we want to understand. And then to make the most sensitive judgments we can as to when to step in and when not to. There is something that children get out of this honest effort of what might be called "the good try" that has helpful impact upon them.

III. THINKING THINGS THROUGH

By the end of the year we have children carrying on with me these kinds of discussions.

"I had an awfully rough time of it this morning. I wanted to wear my Hoppy shirt. My mother said I couldn't wear my Hoppy shirt; she said I had to wear this, this thing, and this is my brother's shirt. It doesn't fit me, but she said I couldn't wear my Hoppy shirt today, so we had quite a discussion today about that Hoppy shirt, we did."

"You did?"

"Yes, we did. Just like that, she said 'No.' And I said 'Yes.' And she said 'No,' and I said 'Yes.' And she said 'No.' "

"Well, she probably had a reason."

"No, no reason."

These little talks are really not long, but we have them now and again. They just come in and talk to me, especially when their mothers go to the hospitals to have babies.

A four-year-old boy guided me into my office and said, "Sit down."

"You know that woman that stays with me? She's a 'No woman.' "

"What's a 'No woman'?"

" 'No' everything. So I don't ask her to do anything any more. How many more days do you think it will be before my mother comes home from the hospital with the baby?"

"I think about tomorrow or the next day."

"All right, but that woman, that 'No woman'—it's always nothing. She always says 'No,' so we get real excited. I don't ask her any more, I just do it."

Bruce is having a hard time. Lots of things are loading him down. One day he went up to a little girl who was younger, and he wanted her bike. So he dumped her over gently, saying, "I want it; it's mine." She cried. And, seeing me coming, he started to leave rather rapidly. I said, "Bruce, we need to talk together." So we walked over to Sally, and I said, "You know it was Sally's turn, don't you? You could ask Sally, and it would soon be your turn."

"O.K.," he said, "but I wanted it."

"Yes, but it was Sally's turn, and she had a right to finish it. Then it's your

turn." So Sally got on the bike and rode around. Then I said, "O.K., Bruce, now it's your turn." So he rode around. Then we sat down on the steps in the nice sunlight, and I said, "That's too bad about the bike. Sally likes you, and I don't think you wanted to hurt her."

"No."

"Well, I wonder why you pushed her over. You know we share things."

"Well, uh, yeah, I know it. But you know it gets a comin' around, and I get a mean feeling inside."

And I said, "You want to hurt somebody."

"Yeah, just mean, I just feel it."

"Well, when you get to feeling like that, maybe you get too tired about that time of the day."

"Yeah, but I don't know. I just get mean."

"Well, when you get to feeling that way, that mean feeling, we'll find something to do. You don't have to dump people off on the sidewalk. We just need to do something else that will make you happy, and we can always find something. I'll help you out if you get that mean feeling."

"O.K."

To talk this way really does play havoc with the schedule, for the assistant has to take care of all the other children. But it seems very important. The time is ripe, and they want to unload. I generally keep neutral, as far as I can, to the parents. I say, "Well, maybe your mother has a good reason; I don't know." Other times I say, "Well, is that so?" It is all in the tone of your voice, and to give them the feeling that you have all the time in the world for them to talk with you. If I waited until a half-hour later when I was free, then they would not be ready. Very often this happens when they first come, particularly if it is about something upsetting at home.

IV. WORSHIP

A GLIMPSE INTO THE UNIVERSE

There are times when it seems as though the curtains open a bit and children begin to see a little more the purpose or the plan of the world. The world begins to be a little less hocus-pocus, a little bit more than they can understand.

One of the most dramatic and thrilling times we had was with a kindergarten group. A group of five-year-olds had stopped one Sunday morning at one of the floors where an older group of children were seeing some slides of snowflakes on the screen. When they came back into their own room, they reported importantly that they had seen these pictures of the snowflakes.

Since it was a snowy day, they got some snowflakes in the room and looked at them, and they talked about the snowflakes together. One little boy had heard the teacher of this older group comment that no one had ever found two snowflakes exactly alike, and so he reported this to the rest of the children. The children looked up at the teacher and asked if that were true. And the teacher said so far as she knew she had never heard of anyone finding two snowflakes exactly alike.

Now this took place on the thirteenth floor of the tower of the Riverside Church, which has windows on all four sides. And it happened to be a day when it was snowing great, big, fleecy, white snowflakes through the air everywhere. It had snowed for two or three days, and as far as the children could see (and they went

from one window to another), the rooftops were covered with snow; the river was covered with snow; the air was full of snowflakes. The children stood in the windows looking out, and one of them said, "And there aren't two of them alike." And then there was complete quiet in the room, and then someone else said, "There aren't two of them alike." And that process went on for quite a few minutes, the room completely still, and then one little boy said, "Oh!"

It seems that the children got this feeling of the bigness and the wonder and the mystery of the world in which they were living. We have had other experiences, but this was one of the more thrilling and dramatic. We often do not allow opportunity for experiences of that type to happen. We in the nursery school often get so involved in getting hands washed and the routine over that we fail to see the beauty in the soapsuds or the bubbles in the suds. We have not time to stop and listen to the gurgle of the water as it goes down the drain and wonder about that and what makes it gurgle or how it happens to go down.

There was a little boy in nursery school who was supposed to go for his rest one day, but instead of going into his restroom he stayed standing looking out the window. The teacher went over and stood by him, and she said to him once, "Are you ready to rest?" But he shook his head, and she just stood perfectly quiet. He looked at the window (it was raining on the other side of the window), and he looked at it for quite a long time, and then he looked up at her. (I think if you are sensitive to children you can sense that some questions have a scientific aspect—the scientific question wants an answer of what makes it do this sort of thing. But I think they also ask questions in which they are interested in something of more spiritual or philosophical nature, and this is what this little boy seemed to be asking.) And he said, "They all go down."

The teacher, not understanding at all what was happening, said nothing but just stood quietly for a few minutes, until the boy said, "I wonder what it is that makes a drop when it hits the window—why is it the rule that it goes down? Why don't they ever go up? What's back of all this?"

I think we see this questioning and wonder about mystery in a child's taking time to watch the ants on the sidewalk. And I remember one little girl coming with two hands full of worms. It was after a very hard rainfall—and you know the worms that come out on the sidewalk after a rainfall—one hand was full of wriggling, live worms and the other hand was full of dead worms. She looked at the two of them and talked about them and compared them and what happened. "These worms used to be like these worms, but what happened to these worms that made them change? And now that these worms can't move any more, do they like it? Do they like to be still like that?"

One morning in early September we went out to play, and there was dew on the grass. Our church sheltered one part of the garden, and that had the dew on it yet, while the rest had dried off. The children slushed through, and felt it, and got their hands on it, and their feet quite soaked in it. But I let them go on.

And then they said, "How does it happen?" They went over to the dry warm grass and put their hands down, "It's dry here, but how does this happen?"

And I said, "This is dew here."

"But there isn't dew there, and how did it get here?" they asked.

And I said, "Well, the sun came out

and took away the dewdrops—just dried it away."

And the children just looked, and again they felt that there had been some sort of magic. But they said, "But how does it do it? Where does it go?"

And I said, "It just goes up in the air." And then I said, "Every night, when we have nights like last night—kind of cool nights and warm grass—the dew comes."

"That's how it comes?"

"Yes."

"But it gets up there, so how does it get down again, like dew?

And I said, "That's one of the things that we don't understand about, either, but it's been going up and coming down, and going up and coming down, like that as long as anybody can remember."

And they said, "And nobody tells it to."

And they were very quiet.

DISCOVERY IN THE WORLD OF PERSONS

Joan asked her mother to stay with her the first morning of nursery school, and she spent the entire free time with crayons or watching from a chair close to her mother. The second and third mornings, Joan sat in the doll corner and watched with a tear or two, without a smile. "I want to stay here," she replied to invitations to join the play.

At rest time Joan's nearest neighbor was Kathy, who is warmhearted and at home in the group. Kathy's hand crept slowly toward Joan and gently touched her hand, and she smiled before moving her hand away. Later, Joan's hand crept over to hold Kathy's, and they both smiled. After rest, they were partners when the children went to play in the garden. The next morning they met in the hall with a big grin and hug, Kathy exclaiming, "Gee, I'm glad you are here!"

On Sunday of the same week, Joan and Kathy were sitting beside each other at church school. We had a story about friends and were learning a song called "Friends." The director said, "Some of our boys and girls have made new friends this week."

"You are my friend and I am your friend," Joan said shyly.

MOVING FROM ALIENATION TO COMMUNION AND RELEASE FROM THE DISAGREEABLE SELF

Bill arrives early on his first day of nursery school, climbs to the top of the jungle gym, and meets all comers.

BILL: You can't come up here. I'm here and you can't come up. This is my place. (Bill pushes all hands off top bar.)

DIRECTOR: We all use the jungle gym, Bill, because it is here for *all* boys and girls.

BILL: I got here first—you don't dare come up here. (Director goes up to top of jungle gym, talks with Bill again, explaining that we share all equipment.)

BILL: No, I don't want them here. (Bill is insistent.)

DIRECTOR: Why don't you want them here?

BILL: They may throw me off. (Four boys and girls on bottom round of jungle gym wait.)

TOM: Let's go up and throw him off.

JOHN: He doesn't belong here. I am going to get him now. (John climbs to top.)

BILL (*starting to push him off*): Don't come up! (In interest of safety for all concerned and to provide for a private conversation, the director talks to the children.)

DIRECTOR: Bill doesn't understand the way we share our playthings because he is new. I want to talk with Bill alone for a while. Suppose you people go over to the rhythm band and come back later? (Director does not know Bill well enough to know whether he will climb down at her request and does not want to chance having a defiant pole-sitter because of its harmful effect upon Bill and class. One by one children leave the jungle gym, grumbling, threatening Bill. Gradually they go into rhythm band across the hall. Bill holds on to top round of jungle gym with an iron grasp. Director seats herself cross-legged on top of jungle gym beside Bill, relaxes against side bars, begins to hum a tune. She talks about Bill's dog and his new gun.)

DIRECTOR: How long is your new gun? (Bill removes hands from bar, shows teacher length of gun, after discussing it.) Do you share things at home with your family?

BILL: Yes, loads of things.

DIRECTOR: We are like a family here. We share things too. Sometimes the jungle gym is a boat, house, a space ship, a castle, and many more things. We need several people to run a boat well. Sometimes our boys and girls just like to climb and swing on the bars. There is room for five or more to climb and swing at one time.

BILL: How do I know they won't push me off?

DIRECTOR: One way is to treat them the way you want to be treated. We have been playing here four months, and no one has been pushed off.

BILL (*thoughtfully*): But I want to know how it is to be here without anybody else.

DIRECTOR: There will be times when you may have it alone, when no one wants it except you. . . . Do you understand how we get along now?

BILL: I guess so.

DIRECTOR: I am going down now, and you may have it alone. (Director starts to leave room.)

BILL: Don't go. I don't want to be alone. (Director remains with Bill for few minutes.)

DIRECTOR: I am going across the hall for a minute. (Director asks the children across hall to return to jungle-gym room.) Bill didn't understand about sharing our toys because he is new. We can help him understand. (She explains to group, which stands speechless, staring at Bill.) Let's do our bear story.

The accompanist then plays the children's "bear" music. Without a word the floppy, soft old bears are on all fours, soft paws crawling into their caves, some under tables, several in the bottom of the jungle gym. Bill comes down and curls up with the others, then climbs to the top layer and goes to sleep alone for the long, dark, cold winter with snow thick over his cave. And this is the story the teacher tells as the music plays:

"When the winter comes, the bears hide all up in the mountain, way up in the mountain caves. And the snow comes down thicker and thicker and thicker. And the icicles hang down inside the caves; the little brown bears crouch against the big brown bears. And the big paws are all curled up, and everything is quiet. It's a long winter night, and all the bears sleep.

"And then the sun comes out, and the snow begins to melt and trickles down the mountain side, and the old bears feel the warm air coming into the cave, and they stretch and stretch and stretch. And then the Soft Paws come down the mountain. They come for berries, and they find a little brook, and they drink. And then they find a soft, green, grassy spot away down in the valley that's warm and soft, and they all stretch out in the sun. It's

warm, and they stretch and they stretch, and then they go to sleep again and rest."

The music ceases. It is time to go across the hall for fruit juice and graham crackers. The bears soft-pawed across the hall. Bill joined the group, no hard feelings in evidence.

I believe that not only physical relaxation through rhythms and dramatizations is important but the elimination of one's self—especially the self which is not popular for the time being, as in Bill's case. To become refreshed in mind and spirit through living the life of another person, an animal, bird, fish, or insect, we find very helpful. Children particularly like to be starfish floating around in the bottom of the ocean. The right music, stories, rhythm, all serve as mediums. I believe it is important to learn when and how to introduce these activities and also the right kind of rhythm and dramatization. Of course children introduce their own dramatization constantly without help from music or story. They assign parts in a story, and the first thing we know they are acting it out.

DISCUSSION

R. SNYDER: In some measure the essence of the religious life is to lose one's self in something universal, to lose this tense sense of concern about one's self, our own individuated existence, and to enter into some more universal life not confined to one's self. This may be the thing that is happening here for them at their level. Is not this worship for these youngsters, or for any of us, as far as that goes? To escape from the limitation of our own conscious awareness and concern about ourself and how we are doing and what people are doing to us, into some sense of being sustained and carried along by the ground of all life. Is this not religion? In the story of the bears, it seems to me it is not just the bears. There is something of more significance; there is at least the eternal symbol of the change of the seasons, the emergence of life.

SCHLENKER: I feel that, and I feel that there is something refreshing about it, not just to our body but to our spirit. And that is what it does to me. It helps me eliminate that tenseness about myself.

R. SNYDER: This seems to me to be the essence partly of the art experience. And this is a need all of us have, to enter into the life of some other from the inside rather than to see the other as an outside objective and as something to be criticized. Here we sympathetically enter into the other's *inner* experience. In education today the shift is toward study for the sake of understanding life appreciatively from the inside.

PERRY: I think you are right, particularly for the four-year-olds. They get out of it something unifying and satisfying. We do it in a somewhat different manner. We do not associate it with rest, but it is a part of our four-year-old day almost every day. For instance we were on the playground one day when a terrific wind came up. A fog came in along with the wind and covered most of the building, and the sky got very black, and the wind was very noisy, so the children had to come indoors, and, as they came in, there was a great deal of overstimulation and talking and noise, and they played the wind. The teacher said, "You know, I think it would be a very good idea, let's play about the wind." So he sat at the piano, played, and said, "What will we do?"

They said, "Go this or that way," and then they did something else.

At another time a little girl said she would like to play being a seed; so we asked what she would do, and she said she wanted to be the seed in her mother's tummy, and so they played out the whole cycle of life. They played about being

born, they nursed on bottles and sucked their thumbs, and then they were college boys and girls with their arms loaded down with books, and, finally, they were very, very old. You never saw such a decrepit bunch in your life, and with a big glissando on the piano everybody died. A little girl went home and said to her mother, "Oh, we had the most fun. Everybody died, and it was such fun." We try all sorts of things, experiences of the children and stories. It is amazing what stories they will take and do this to.

R. SNYDER: To come back to the bear story, I get the feeling that they are in some way participating in the mystery of life from the inside. And it is this something of the mystery of life that is its inexhaustible appeal. Perhaps part of what I am trying to say is expressed by Schweitzer's "reverence for life."

HYMES: I think maybe you were manipulating these children. It is one of our goals to get a sense of creation, but I think it is better creation when it has some stronger roots in reality. I just cannot feel at ease within myself about this bear event. I think we must apply the standard which must be applied to all children's activities—the activity should be carried by their own meaningful interpretation—which, it seems to me, was not met. So that instead of approaching a religious experience it actually approaches for me a disrespect to humans. To me one of the crucial concerns is to build *understanding* in people. I prize that very highly. To me there is a real need not to muddy the waters of children's thinking. I think when we direct activities by playing music on the piano we get a conditioned response.

R. SNYDER: As I understand you, we should be concerned that we are not just conditioning the child. And that we do not violate his right to understand what he is doing; and therefore it should have some rootage in his personal experience. But I think it is equally damnable to limit a child's stories and experiences to immediate concrete objects and events. I believe there is need to provide material in which children can project their own psychological reality, that is, the eternal struggles of the human soul as it tries to make a go of it in this world of ours.

HOWARD: The point is whether they identify themselves with that something. Now, when they get to the bear stage, and they do it themselves and ask for it, then there is not much danger that you have manipulated them. But if they do not know anything about starfish, then they may be your victims. There is danger of getting into the old kindergarten methods here.

H. HOLLERORTH: It seemed to me that the religious quality of this bear situation was lost at the very point that you thought it was present and that is—that self-awareness was missing from it. The quality of putting myself into this thing wholeheartedly and enthusiastically was lost.

M. SNYDER: I think the rhythmics helped the boy move away from alienation into losing himself in the group and discovering his better self.

R. SNYDER: Sin is the state of alienation from your fellow-man and from God; and in the experience he moved out of a state of sin.

CHURCH

On Sunday mornings the children of the nursery school frequently go into the balcony of the church to see the choir and the minister march in. They also try to come in at the end of the service during the recessional. As the parents turn to leave, they often look up; and, their children seeing them, they wave at each other. The children and the parents both feel that they have been to church.

So it was quite natural that the nursery school children began playing going to church. Sometimes they were their parents all dressed up in their Sunday best; sometimes they were the choir singing up the aisles. One of the teachers saw this play and told them that if they would like to go into the church and hear the organ, she could play it for them. After they had listened a while to the organ, one of the children asked the teacher, "Could you be the minister and stand up in front?"

At staff meeting that day the teachers talked this over and felt that the children wanted their own experience of church. When they talked it over with the children the next day, this seemed to be so. The director of the nursery school told the children that the minister would have church for them if they wanted him to. The children thought this would be good. They immediately asked, "Would he please wear his bathrobe and would he shake hands with them just like he did with their mothers and daddies?"

So the day of the service arrives. The children go in very quietly, while Miss Faye plays the organ. They love the chimes especially and wait quietly for "Church" to begin.

MINISTER: Whenever your mothers and daddies come to church, we always bow our heads and say a prayer at the very beginning. Shall we all bow our heads very quietly and say our prayer. "We thank Thee, God, for this church and for our teachers and for this organ. We thank Thee, God, that we may come into this church and sing and pray and think of Thee. Amen."

Another thing that we always do when mothers and daddies come into church is to sing. Would you like to sing? What would you like to sing?

CHILD: "Silent Night"!

MINISTER: "Silent Night"? Would you all like to sing it? How many know "Silent Night"?

CHILDREN: I do!—I do!—I do.

MINISTER: All right. Let's sing "Silent Night." Shall we stand as we sing? Let's everybody get their books out. Want to get your hymnbooks out so you can sing? Are you all ready? (They sing. "Silent Night" seems quite appropriate—even this warm June morning.)

MINISTER: Now you may be seated.

CHILD: "Jingle Bells!"

MINISTER: "Jingle Bells!" All right, let's sing "Jingle Bells." You can sit down while we sing this. How many know "Jingle Bells"?

CHILDREN: I do!—I do!—I do!

MINISTER: Fine—let's start out. (This one does not stop with just the chorus. They insist on singing the first verse also.)

MINISTER: Now I wonder how many of you know what this is?

CHILDREN: A Bible! A Bible!

MINISTER: A Bible. That's right. Do any of you have a Bible this big at home?

CHILDREN: I do!—I don't!—I do!

MINISTER: How big are your Bibles at home?

CHILD: Mine is this big!

MINISTER: Let me tell you something about this Bible. Would you like to have me tell you something about this Bible?

CHILD: Yes!

MINISTER: This is the Bible the ministers read every Sunday morning to your mothers and daddies. In it are a lot of wonderful stories mostly about Jesus, and I would like to tell you one of those stories about Jesus.

CHILDREN: We have a Bible!—So do we!

MINISTER: Oh, how nice that is. I bet all of you have Bibles at home.

CHILDREN: We do!—We don't have a Bible!

MINISTER: Would you like to hear this

story about Jesus and the man who was in a tree? You'll like this one.

One day Jesus was going to a town where there were a lot of people looking for him, and on the way to the town there was a tree out by the side of the road. And there was a man who wasn't very tall, and he was afraid that he wouldn't see Jesus. So he climbed up into that tree, and then he could look down over all the people, and he could see Jesus coming down the road. This man (his name was Zaccheus) had not been a very good man. He hadn't been very friendly and helpful to people, and most of the people didn't like him. But when Jesus came along the road, he looked up and saw Zaccheus up in that tree. And he said, "Zaccheus, what are you doing up in that tree? Come on down and let me talk with you." And Zaccheus came down from the tree, and that night Jesus stayed all night with him and talked to him about being friendly. That's one of the nicest stories I know in the Bible, for boys and girls, about being friendly.

CHILD: That's funny!

MINISTER: It is funny. Jesus was so friendly that Zaccheus wanted to be friendly too. Now do you know another song you'd like to sing?

CHILD: "The Lord Is Good to Me."

MINISTER: Oh, "The Lord Is Good to Me." You know that one. Let's all sing it. Do you want to stand as we sing? (This is a favorite family grace of many families in the church.)

MINISTER: Now, because we're so thankful about the Lord being good to us, shall we all just bow our heads and be very quiet for just a—

CHILD: You forgot to tell us to fold our hands!

MINISTER: That's right. Let's all fold our hands like this. And then we'll be silent for just a moment, and then, when I say words, you say them after me and this will be our *special* prayer. Let us bow our heads: "We thank Thee, God, for our teachers and for our church, but most of all we thank Thee, God, for Jesus—who teaches us how to be happy and good and friendly. Amen."

Now while we hear the chimes play softly, I'll come over and stand by this door and shake hands with you just the way the ministers shake hands with your mothers and daddies when they go to church.

And now they have gone. The church is a friendly place, and they like to be a part of it. And the ministers are their ministers too.

A TEACHER'S SENSITIVITY

We get glimpses of rare sensitivity to spiritual values in the nursery school from time to time, not alone in prayers, but through the gleam of wonder in the children's eyes, a word or two, a gentle movement of the body.

At the close of a very hard day I stop and take stock and say to myself, "What about the undercurrents in my own life? Was I big enough today to help the children allow the wonder to come through the channels, as well as the fun and the fight? Where can I do a better job tomorrow?"

Children sense our sensitivity to spiritual values, and I comfort myself in some small degree when I realize that hard days can be growing days!

TWENTY YEARS WITH CHILDREN

By Ruth Perry

THIS is the twentieth year I have been working at Riverside Church, and in that time we have been trying to pioneer in religious experiences for young children and young families. I started in at the Riverside Church when it was rather new, and I remember the first interview I had with Dr. Fosdick. He said: "Miss Perry, the sky's the limit. Do anything you feel is the right thing to do. We'll stand back of you and provide you with everything you need, but what we want is more information about how children develop religiously, what their needs are, and what program of the church will provide for those needs." And Dr. Fosdick kept his word. It has been most wonderful to work in an institution where there has been the freedom and the backing to go ahead and do what we wanted to do.

We started out with a very small number of people, staff and parents. We had two questions to guide our thinking as we went along. The first question was, "Is there such a thing as religious needs in the whole child?"

At that time the favorite phrase at Teachers' College was "the whole child comes to school." As we listened to the various professors and people talking in the field of child development, we heard about the physical child and the social child and the emotional and the aesthetic —all these various needs—but never in any of these was there a reference to the spiritual or religious aspect of the child's growth. I asked one of the professors one day why that was not included, and he said that there were two good reasons for it. In the first place, we did not know anything about it; and, in the second place, it was too hot to handle. Well, we found in our situation that it was not too hot to handle. We were rather frank in admitting that we knew nothing about it but felt that we did have resources that might help us do something about it.

Then, the second question was, "What is the responsibility of the home and the church and the school in providing for these needs as we find them?"

TWO ASSUMPTIONS

Also, we started with two basic assumptions. One assumption was that *the home is the most important place, whatever we find.* We could not do what we were trying to do apart from the home. Our school had to be set up in such a way that there was a close integration between the home and the school. Parents and teachers needed to be able to confer very closely together, and the home needed to be the kind of a home in which what we were doing at school would be kept complementary to what was happening at home. We were fortunate in working with a group of parents who were intelligent, sensitive, and eager and dissatisfied with the traditional religious education program and eager to have the sky the limit.

The second basic assumption was that *little children learn best in experiences that are real to them*—not in a formal, verbalized way of teaching but through real experiences—and that the modern nursery provided the best medium for that kind of learning. So we set up as good a nursery school as we were able and have tried to maintain as high standards as possible.

We have formulated in the twenty

years some basic ideas we feel are real as far as our experiences have shown us. It is a long story, but we feel that from the very beginning there is a spiritual and religious side to living. And that babies—even tiny babies—are having to face that in the same way that they are facing all the other aspects of growth. One way of describing these needs is in terms of four basic questions each having religious implications—questions that each child starts early to try to answer.

These four questions are: Who am I? Who are you? Where do I live? What's it all about? (What do we live for anyway?)

WHO AM I? WHO ARE YOU?

We have many illustrations which show that two-year-olds are really conjuring with this question, "Who am I? What kind of a creature am I? If I am a person, what is a person?"

In the growth of the child, somewhere in the general period of eighteen months, you put him to bed one night a pretty, comfortable, conforming little creature—he is sort of nice to have around the house. And when he wakes up the next morning, everything is "No." He throws his orange juice on the floor, and a parent wonders, "What's wrong with me? What have I done to turn this nice, comfortable little baby into this little creature that has such strong ideas that he just doesn't want to do what he has to do?" We religious educators can see religious implications in the action of the child; it is a movement toward growth. We see that the child is really asking, "What am I like? Do I have to be shoved around? Am I a puppet or chessman, or can I say that I will or I won't? What are my responsibilities? What are my liabilities? Where can I stand on my two feet? Where must I conform to what something that is bigger than I is requiring conformity?"

If you live with two-year-olds, you see that happening over and over again in many different ways. I remember once seeing a father bring a little boy into our two-year-old group one day, and the boy went down to the lockers, saying, "Dad, that's Jim's yocker. That's Bill's yocker. 'At's Ann's yocker. 'At's Pete's yocker. . . . Pete's me."

Now, who is this "me"? What do we mean by this "me"? The way he answers that question stays with him the rest of his life and is one of the most important factors in the religious development of the individual. And the way he begins to answer the question is from the feeling he gets in relationship to the people who help him to think those answers. The relationship that develops with the adult who must set limits, who must enforce certain kinds of things, becomes very important.

Often I talk to parents who have thought at one time in their life that religion is very much the bunk and superstition; and they are going to protect their children carefully from problems that will not arise if their children are kept from religion. I explain our program, and the fathers in particular say to me, "Well, then, you don't do any indoctrinating of the child?" My reaction to that is that we cannot help indoctrinate children. We are certain kinds of people because we do live in an environment that does indoctrinate one way or another all the time. In helping a child to answer this question, "Who am I?" our whole culture—everything we do with the child—is telling him and giving him leads in answering this question.

We in the Christian tradition answer, "You are a child of God, or a son of God." What does this mean in terms of our relationship with the child? It means that the child is not a puppet; the child is not something to be managed and maneuvered. The child has within him a part of

the Creator—is a son of the Creator—and therefore merits respect and dignity not because he is good or bright or for any reason other than simply being a person. It is one of the attributes of being a person that he merits respect. This very difficult period in which the little child is learning his place and his opportunities to make choices and his need to conform to other people's choices is colored by the kind of answer we have ourselves found. As Christian people, we agree that the child is a child of God.

And, of course, that goes right along with the second question, "Who are *you?*" You also are a son or child of God, and, therefore, you are my brother; and, therefore, you merit respect in the same way that I merit respect. And it's our job to learn to live together in that sort of a relationship.

WHAT KIND OF A WORLD?

Now to go on to the third question of "Where do I live? What kind of a world is this?" Is this a hocus-pocus sort of a world? How much can we control it? And how much does it control us? What are the things in it that we can use? And what do we have to do?

The direction we give in our Christian religious education is that it is a world that has purpose and plan in it. It is not a hocus-pocus sort of a place. It is a place that increasingly we can understand more about; and, as we learn to understand more about it, we can live in it more comfortably. But, at the same time, we never can answer all the questions about it. There is something of infinity that is beyond what our finite mind can understand. Then follows the question: What is our relationship to this something which is bigger? And what or how does this something that is bigger feel toward us?

I remember during World War II we had a number of families and children who were carrying a heavy load of insecurity. For instance, one little boy in a single week had his daddy go overseas, his mother go to the hospital to have a new baby, the family changed from living in a house with a garden to a one-room apartment, and a total stranger was taking care of him.

In our four-year-old group that year we had a very lively little fellow who one day in the midst of things, without our understanding what was back of it all, marshaled the whole group to "go out and kill the giants." And they practically fell in line and walked over to a certain part of the room and started "killing the giants." From that time on, that group of children played with those giants and handled it in every way that I think man has ever handled fear. They made clay pancakes as an offering to them. They went over and got the giants on their side by talking with them. And ever so often in the midst of milk time or anything that could be happening, somebody would say, "There's the giants," and everybody would go off to do something with the giants.

I think we have some evidence that something quite important happens in the life of a child around four or five years old in his discovery of "What kind of a world is this?"

Your child who has always gone into the dark bedroom to get his pajamas all of a sudden gets to the threshold of the door and says, "I can't, Mommy. I can't get them. You turn the light on. It's dark."

And Mommy is quite apt to say, "You went in last night to get them. You know there isn't anything that will hurt you. You know where your pajamas are. You can go and get them anyway."

"No, I can't, Mommy! No, I can't go in there. It's dark. I can't see!" And I've had many mothers say, "Now who's been putting ideas into this child's mind?

Who's been telling him stories about the dark? Who's been making this child afraid of the dark?"

Now, I think it is just a part of growing up and just good common sense. He was not *brave* before. He was playing in the dark because he did not know any better. But in the process of maturation he has discovered that going into the dark is not a sensible thing to do: that you can bump into things in the dark and that there can be things in the dark that you can be afraid of. And right along with that I think there comes an awareness that Daddy can lock the door at night and can put the chain on and do everything to keep the family safe, but something can happen to the family that will hurt the family that Daddy has no control over whatsoever. Until this period of growth, Mommy and Daddy can always fix it, "I'll take it to Daddy; he'll fix it." "We'll go ask Mommy; she knows." Then there comes a time when Mommy and Daddy do not know, cannot fix it, cannot control everything.

In the counseling of parents I have come to the conclusion that there is a correlation between the intensity of that upheaval at this time and the religious maturity of the parents. The children who have the greatest problems in that area are children whose parents have no answers to the questions themselves—who are without any root (what Dr. Fosdick refers to as the "deeper resources"), who have not found a religious commitment of some kind that is satisfying to them.

Therefore, the child's questions to the parents produce confusion. The child feels, "Mommy and Daddy haven't the answers." And, further, Mommy and Daddy reveal their anxiety and lack of working through to some security. But the child whose parents have a greater security are able to give their child the feeling, "I know this is something we don't understand, we don't know the answer to, but we don't have to worry about it too much."

This is one of the places where we have not begun to scratch the surface as yet. We are hoping within the next few years to find a way of doing more as this particular discovery comes to a child.

I believe it is when the child is beginning to discover that Mommy and Daddy are not all-powerful—do not have the answers, cannot control the well-being of the family, must themselves have something bigger—that probably we can best begin to share verbally our religious heritage with the children. Now the how of doing it is the question which I feel we have not yet begun to answer. But it could occur quite naturally when the child becomes aware that Mommy and Daddy have some other resources which we call religious convictions and commitments. *That* with the child is the beginning. With different children, the timing varies, but it is in times like these that we begin to share verbally. As for the best techniques for doing it, I do not feel at all qualified to answer.

In our religious heritage there is a great deal children need. Some of it they get almost by the process of osmosis. Some they get because we plan directed experiences for them, and here we have very difficult problems—to be able to think clearly in terms of what is meaningful to little children. The important things religiously to little children are such simple little areas we often do not recognize them as religious experiences at all.

To go back to the question, "What kind of a world is it that we live in?" The answers in a Christian community and in a Christian family are directed. The Christian answer gives a world that has purpose and plan; that there is a creative force whom we call God, a God motivated by love, of whom we need not be afraid;

that his relationship to us is one of love and well-being; that we can never understand him in entirety; that we never can know the whole plan; that we can never understand many of the purposes but that we do not need to be worried about those things because they are in the hands of God whom we can trust.

WHAT'S IT ALL ABOUT?

Now to go to the fourth question, "What's it all about?" The answer to that is slanted in the direction that life is worth living; that we are not seeking a secure and a protected life; that we go out and meet life; it is worth living, and it is worth sacrificing for. We cannot always be comfortable; we must accept hurts and bumps; we must accept the fact that we are going to do things that may be a risk, but we have to learn how to use the resources that we have. We can use the resources in the world with conviction and confidence, and there is the support of the Creator that helps us in meeting these needs. The young child needs to begin to find opportunities for doing things which bring him a feeling that, even though he is a very small cog in a wheel of millions of cogs, he is important. What he does is important, and as a child of God he is in partnership with God in working out this life.

WE GREW IN A GROUP

By HELEN *and* GEORGE MILLER

LAST night our seven-year-old boy (second oldest of four) asked for a "family talk" after supper. He got it without argument—and presented two complaints involving his younger and older brothers. His case was stated clearly and calmly and was acknowledged in like manner by the offending brothers. The air was cleared; the offended one was reassured; the other brothers were reminded of the effect on other people of their behavior. And we—Mom and Dad—felt good about the whole thing.

This constructive process, we think, had its beginnings just four years ago this fall. At that time this same boy was enrolled in the nursery school of the Glenview Community Church. We expected a good preschool experience for him, but we had no idea of what was to come out of it for us. The enthusiastic young woman who was the nursery school director proceeded to educate not only her small charges but their parents as well. It was a remarkable experience—and a lasting one in its effect on us and our family.

Before we try to explain this nursery school experience and what it does to a family, we want to say flatly that we are under no illusions as to our particular family unit. Sweetness and light do *not* always prevail in our household, nor do we expect them to. We have our conflicts, resentments, jealousies, and hurt feelings, too. We do not pretend to be a "standard for comparison" or a "shining example." But we feel that we do a more successful job of family living as a result of that nursery school experience than we would have done without it.

A family is obviously a "group." Prior to our nursery school experience, we, who had been active in all kinds of groups ever since we could remember, would have defined a group as a collection of people

organized for the purpose of getting something done. "Something" might have been self-information, or promotion of an idea, or community service, or just fun. There is probably nothing wrong with this definition until one tries to apply it to a family.

It is true that a family group might once have been said to be organized for economic purposes. A farmer needed a wife and children to increase his productivity, if for no other reason. But we are city dwellers. Our economics is of the white-collar variety. And our children cannot be said to be economically productive by any stretch of the imagination, spasmodic ventures in seed-selling and chicken-raising notwithstanding!

No, try as we will, we can think of no more important purpose of our own particular family group than to help one another grow. So, together and individually, we work at that. Even Betsy, at two and a half years, contributes. Davey, at five and a half, does it consciously to Betsy, unconsciously to the rest of us. Chris, seven and a half, and Jay, ten, are intermittently aware of the idea as Mom and Dad are. Sometimes our respective rates of growth and our various efforts to expedite them lead us into one another's hair, but we keep trying all the same.

One more factor (by way of introduction of the Miller family) should be noted before we attempt to describe the specifics of the nursery school program and what it did for, and to, us. *We are churchgoers.* Our own parents were church people, and we were reared on church activities. Our children have been exposed to Sunday school as soon as they could toddle, and we have continued to be active. Church participation is taken as a matter of course in our house. So it should be apparent that the "raw material" under discussion here had been church-conditioned even before the nursery school processing began. The extent to which that conditioning has affected the final result is something we simply cannot measure.

THE NURSERY SCHOOL CHILDREN'S PROGRAM

There were about twenty-five three- and four-year-olds enrolled in that first nursery school in Glenview. They were delivered to the church by their mothers at nine in the morning and picked up again at noon. In between, they learned from Phoebe Anderson, the nursery school director, that it was more fun to be social than antisocial, that each one was an important individual in the eyes of teacher Phoebe, and that both sharing and self-expression were good for everybody. In our view this was an exceptionally good experience for the children—exceptional principally because of the personality and philosophy of Mrs. Anderson.

It was not the children's program, however, that made the big difference. The lasting influence on the family came from the parents' part of the program, because the parents went to nursery school as surely as their children did.

In the first place, each parent (male as well as female!) was urged to attend nursery school at least one morning as an observer and partial participant. Prior to the visit, Mrs. Anderson issued two bits of caution to each parent: (1) Do not expect too good an observation of your own child —he'll act differently just because you are present. (2) *Stay down* as much as possible—nursery school is the children's world, and giants are considered interlopers. These were little things, seemingly obvious as written here, but they served subtle notice on us that we were expected to be sensitive to the children's feelings in their own special environment.

As we look back, the principal impression gained from this part of our parent education was one of secure, happy busy-

ness of the whole group. There were conflicts, to be sure, but Mrs. Anderson seemed to be able to bring about reconciliation quickly and without pouting or resentment on the part of either child. She had a "way" with children, we thought, which we admired and wished we had too.

After the morning class was over, it was customary for Mrs. Anderson to have lunch with the parent. That was educational, too, because her comments showed convincing faith in, and respect for, the integrity and importance of each child. On top of that, she won our confidence by admitting readily that the adult-child job was not easy and by laughing with us over the perplexing incidents that complicated her days in the same way they did ours.

THE NURSERY SCHOOL PARENTS' PROGRAM

Valuable though Mrs. Anderson's other nursery school activities were, we feel that she made her greatest impact on her charges when she was not with them or even talking about them. By leading the children's parents through a six-week process of self-education, she introduced influential factors into each parent-child relationship which, we are convinced, would not otherwise have existed.

One of the stipulations for a child's enrolment in the nursery school was that the parents were expected to participate in a parents' program. At an introductory dinner the parents were asked to attend a series of six Sunday evening meetings. It was stated that the purpose was to engage in an experiment—a "research in creative conflict." No serious attempt was made to outline what was to go on in these meetings, for the simple reason that no one knew. The group was to chart its own course and to find its own way. The parents blinked and, partly out of curiosity and partly out of loyalty to the nursery school director, agreed to go along. Meetings were to be held in the parents' homes.

The first meeting was both enjoyable and confusing. The fellowship was enjoyable. The purpose and method were confusing. It quickly became clear that Mrs. Anderson had no intention of staying on comfortable ground—no lectures, no tips on discipline, no answering of questions regarding tantrums, bed-wetting, obedience, etc. In fact, she did not even propose to talk about children. Instead, she raised some rather vague questions about what happens to people in conflict, used some new and strange words like "self-concept," "acceptance," and "group dynamics," and suggested a technique called "role-playing." And then she gave us to understand that we were on our own—that we could get no pat answers from her.

Actually, of course, we received more leadership and guidance than we recognized. Because it was so subtle and so much less than we thought we were entitled to, it seemed frustratingly absent. But it did the job of forcing us to dig in and work at the task of trying to learn for ourselves something new about human relations.

The meeting pattern that evolved was twofold. At the start of the first hour we selected a face-to-face conflict situation which might occur in everyday life (among adults only; child problems were out) and asked any two of our number to role-play it (to act it out). For the balance of the hour, after the role-playing, we discussed the situation which had been portrayed, with emphasis on the emotional interactions of the participants rather than the surface conflict itself.

The second hour was devoted to analysis of our group discussion. We tried to look at ourselves in terms of the extent and kind of participation of ourselves during the first hour and of the morale,

attitude, and action of the group as a whole. In so doing, we recognized that the group both affected and reflected its individual members.

The apparent effect of this process on the parents was, first, frustration at the uncertainty of our efforts and the ambiguity of our purpose. In the last two meetings, however, there was a visible awakening on the part of most of us, with at least some awareness of our hard-won discoveries. But what all of us failed to recognize at the time was that we had been having a unique opportunity to *practice* intensely the elusive art of Christian conduct. In other words, here we were actually having the experience of working consciously at the business of doing unto others as we would have them do unto us.

Another observation which we now reflect upon is that in these parent meetings we were really trying to identify ourselves with the feelings of others. This technique of human relations (an expression, we think, of Christian love) we found could be applied to any group we were in—the family at home, business associates, church or club members.

THE EFFECT ON OUR FAMILY

It is our conviction that the lives of all the families in the nursery school program were significantly affected. Some, of course, were affected more than others; in fact, we think that some of the parents are not even aware of the extent to which they and their children were influenced by the program. This kind of thing is difficult to measure at best, and we do not propose to attempt it for any family other than our own. But we may make a few observations on effects we have noticed in others, although we do not pretend to know how indicative they are of the whole family life in each case.

THE HUSBAND-WIFE RELATIONSHIP

In many of the conflict situations chosen for role-playing in the nursery school parents' meetings, the characters involved were husband and wife. The role-players asked to portray the situation were never actually husband and wife—for the obvious reason that such conflicts were too close home for most of us. It was evident that one intrafamily relationship which could well be examined was the husband-wife relationship, and the group did its best to do so without getting too personal. Actually, certain of the husband-wife relationships within the group were directly influenced. Personal problems did come to the surface more than once, and both husbands and wives talked to each other through the device of seemingly talking to the group. In one instance, a couple who were dangerously near serious difficulties brought themselves to say things to each other in the group which they had not been able to say to each other privately. While the group was not really prepared to handle anything so personal, the long-run effect on the couple involved was healthy in that it proved to be the first of several things that helped them overcome their tensions.

We benefited in our own relationships in several respects. Some of these were in the nature of reminders of basic ideas we already knew but were neglecting. The group analysis, for example, brought out repeatedly that disharmony between any two dominant personalities tended to disrupt the group. We, as members of our family group, were made more conscious of the value of reconciling our differences promptly and constructively.

The nursery school parents' meetings were different from any meetings we had ever attended. We had both gone to P.T.A. lectures and mothers' clubs pro-

grams (with a fathers' night thrown in now and then), but at all of these, valuable though they were, emphasis was on "getting information" or being talked to. In the nursery school meetings both of us *experienced simultaneously* the learning process of *observing through participation* the fundamental stuff that makes up human relations.

The idea of being sensitive to other people's feelings was not new to us, although the parents' program emphasis on it served to remind us of the need to work at sensitivity in all face-to-face relationships. What *was* new was the fact that our exposure to this idea of sensitivity to the feelings of others was a *joint* experience, giving each of us the right to *expect* increased sensitivity on the part of the other. The fact that this parents' program experience was completely shared (as contrasted to a mothers' club program of similar subject matter) accounted, we think, for much of its effect on us as a husband-wife team. It was not necessary, for example, for one of us to explain later to the other that leadership in any good group is passed around voluntarily—not competed for. Hence, any competitive tensions between us for leadership role in our family were dissipated because we had *both* seen this fact demonstrated firsthand in the parents' group. Likewise, we were *equally* prepared to acknowledge that we parents had some growing to do, too, so our respective attitudes toward each other were more understanding, more generous perhaps.

One definitely new technique we gained from the nursery school involved verbalizing our feeling in an acceptable way. The terms "attack" (referring to remarks which appeared to depreciate the other person) and "acceptance" (meaning sympathetic acknowledgment of the other person as an important, feeling personality) were new to us and were used repeatedly in the course of the parents' program. Because we had been introduced to them simultaneously and under the same conditions, we were subsequently able to use them effectively in our own face-to-face situations. Even now it is not uncommon for one of us to say frankly to the other that he (or she) is feeling attacked by the other. Or that he (or she) feels a lack of acceptance by the other. The value of this is that we now *expect* such frankness of each other, whereas before we would have hesitated to speak lest we be thought petty or unduly self-concerned. As a result, our personal husband-wife tensions have been minimized. We have noticed that the ability to state honestly our feelings as they arise has avoided serious accumulations of pent-up emotions with all of their unpleasant and sometimes damaging effect on the marital relationship.

It is probably obvious that any improvement in the husband-wife relationship tends to result in improved parent-child relationship as well. This has happened in our case. But there were other direct effects by the nursery school parents' program on our parent-child relationships, too.

We learned, for example, that children (like adults) have their own "self-concepts" (ideas of who and how important they are) which need to be respected. We have tried to remember this in our dealings with our own children, and as a result we think our children have a sense of contributory self-respect which they might not have had otherwise.

In this connection, the idea of "acceptance" has made possible some real communication between us as parents and each of our children. We have made a strong effort to accept their feelings *and* to show them that we expect them to accept ours. Instead of "acceptance" we have used the word "understanding," but the

idea has been the same. Not long ago one of our boys asked for a private talk with Mom and Dad (which was granted, of course) and proceeded to inform us that he did not feel "understood" in a certain situation. We acknowledged his feelings in the matter, thanked him for telling us, and assured him that we would be more aware of his needs in the future. At the same time we asked *him* for more understanding of our position in the matter, which he readily agreed to. All of us wound up our little session with real gratitude in our hearts for each other, just that much more secure in our relationship.

One of the cardinal principles that came out of the nursery school meetings was the idea that any group's business need not be done at the expense of any individual member's crushed or rejected personality. Leadership, it was discovered, could so conduct itself that members' spirits were fulfilled and not merely "used." Given free, yet sensitive communication, a group atmosphere could be created which would give every member a sense of security, a sense of belonging.

We have our family moments of disunity, of clashing purposes and feelings. Daddy gets preoccupied and authoritarian. Mommy gets overtaxed and short-tempered. Jay gets annoyed by Chris; Chris takes out his frustrations on Davey; Davey gets resentful of Betsy. And even Betsy becomes obnoxious because she objects to the telephone's demands on her Mommy!

But these are momentary. For every one of these "failures" we see many little demonstrations of family groupness that increase our gratitude to the nursery school program. When Davey leads us in singing "We miss you, Dear Chrisie" to our sick-abed family member; when Jay explains his mother's feelings to the rest of his brothers in a moment of crisis; when all of us can sit down and have a completely undirected family conference on the problems and feelings of each one of us; when Christopher can expound to his father with great persuasion the advantages of "talking things over" as against the futility of spanking; and when Daddy can ask for and receive real understanding from the whole family on money matters —when such things happen, we think some of the nursery school program must have stuck!

THE SHAPE OF A CHURCH NURSERY SCHOOL–FAMILY PROGRAM

By Ross Snyder

1. This is a program both for parents and for children. A program of simultaneous growth.

To keep growing is much of the fun of being an adult—as well as being a child.

Parents who are themselves growing are the best assurance that children will grow.

Parents who are themselves members of a fellowship group—particularly one learning religious interpersonal relations—are the best social growth environment for children.

Parents who are striving to be religiously mature—to work through the serious questions of life—are the best assurance of religious growth in their children.

2. The major program idea for parents' gatherings and groups is to help such parent growth.

For parents learn more from their own experience at an adult *level than from talking about the problems of their children (although the latter may be the excuse for meeting).*

Parents' meetings are certainly for enjoyment and communication.

They are for joint planning for living in the home, nursery school, and church, for we are not telling parents how to run their homes; only they and their children can determine that. But we might collaborate and thus strengthen each unit.

Such gatherings are not to be seen as parents' meetings *but as the activity of voluntary groups working together over a period of time for a better life for their families.*

3. Husband and wife both need to be present at the meetings and association.

They need to come for their own relationship and the meaning of their living together and for the integrity of their child.

Mothers-alone meetings may actually widen the gulf in the home and shut men out of participating in the meaning of life, making them seem merely wage-earners.

4. Observation of the nursery school in action and an hour-and-a-half conversation with the director are two of the most helpful activities for parents who want to change their behavior toward their own child (as compared with hearing lectures, reading books, etc.).

For learning is a combination of seeing, unpacking the mind and emotions, fellowship, a few basic ideas understood in depth, sensitive trial.

5. Thus Family Camp for a week—where a fuller round of good family living can be experienced and serious thinking take place—may open satisfactions to a new level of living.

At least for area groups Family Camps should be part of the program.

6. The nursery school meets only for the morning—for six days a week (including Sunday).

A group of about twenty children is a workable unit, with two staff people.

The director should have background both in nursery school and in religious education.

7. It seems desirable to have a few occasions when "the whole clan gathers" (parents and children)—if too much social excitement can be avoided for the children. To see one another in church or of the church is good.

8. The program is entered into by parents who believe that they have needs that the church can minister to.

The pastor is part of the staff of the enterprise but must be clear about his area of competency.

His primary function is religious counselor and pastor to the parents.

But the children feel that they have a special relation to him.

He is a significant adult who is a friend of their parents and is also their friend.

9. The special strengths of a church Nursery School–Family program could include

—*a staff professionally trained to help children and parents reach religious maturity and find answers to* the *questions life puts.*

—*criteria for the good life and sensitivity to the working of spirit. These have been its concern and study for centuries. Also its paradigmatic experiences define a depth of personal life for all ages.*

—*a group covenanted with God and thus one which has an allegiance fit for lifelong loyalty, continuing expansion, and means of purifying its present expression of life.*

—*the church which serves people from birth through death, whose history can be inexhaustibly explored as the child grows, and which brings in constant reminders of its world-wide people.*

TO THE ALUMNI

WHAT we have been trying to do in the Federated Theological Faculty, what we have accomplished, and what we are working toward have rightly been a matter of deep interest and concern to you. In a complicated structure such as the Federation of Theological Schools many problems have arisen which have to do with adjustment of institutional habits, policies, and philosophies of education. A number of the issues did not emerge until some years after the Federation was formed. We have been working at a double problem, educational and ecumenical. You have been aware that solutions have not been easily or speedily reached. You have accepted the fact that it has not been possible to take you behind the scenes as negotiations have been carried on. You have shown unmatched patience toward the Seminary, for which we are ever so grateful. We plan to take Friday morning of Ministers' Week to report to you on the current situation. I believe you will be greatly encouraged and will find new occasions for pride and enthusiasm in the Seminary. We shall want your continuing counsel.

GUEST ALUMNUS

Once a quarter a C.T.S. alumnus will be invited to spend two or three days in the Seminary Guest Room. He will attend classes, browse in the library, eat with students, confer with members of the Faculty, reacquaint himself with the Seminary's present program, personnel and student body and with the part the Seminary is playing in the Federation of Theological Schools. He may be invited to speak to the weekly All-Seminary Night Dinner. The C.T.S. Alumni Association will pay for his travel expenses plus one-half of his wife's expenses if she accompanies him. The Seminary will provide housing and meals. A local Alumni Committee consisting of Virgil Foster, '26, James Caskey, '31, and W. A. Jacobs, '35, has been appointed by the officers of the Alumni Association to select the successive Guest Alumni for this year. They have selected Robert Kingdon, '28, minister of the Congregational Church of Wisconsin Rapids, Wisconsin; Lawrence Tenhopen, '30, minister of the Congregational Church of South Haven, Michigan; and Walter Upton, '32, minister of Plymouth Church, Wichita, Kansas.

GET AWAY FROM IT ALL

Congregational ministers are invited to occupy the Seminary Guest Room free of charge for a couple of nights at any time when they may need to do a special bit of study with benefit of the Hammond Library or to make a break in an overcrowding schedule. Let me know when you want to use the Guest Room in this way. If no one else has spoken for it, it will be at your disposal.

CHURCH ANNIVERSARIES

The Seminary plans to help many midwestern churches celebrate their anniversaries in a unique and striking way. Hammond Library has approximately two hundred thousand letters written by missionaries of the American Home Missionary Society. Many of these letter-reports deal with the founding of our churches. To one of our keenest students we have assigned the task of digging out relevant and interesting letters. These letters we will have photostated, and we will present them to a church as the Seminary's contribution to the celebration of its anniversary. Let me know if your church plans to celebrate an anniversary within the next year or so.

I hope to see many of you at Ministers' Week. The Faculty Committee has worked out an exceptionally worth-while program.

A. C. McGIFFERT, JR.

ALUMNI NOTES

Compiled by EULALIA *and* DAN WILLIAMS

Robert Colwell (C.T.S. Board of Directors) has had his address printed in THE REGISTER as 135 Cherry Street. This is an error and should be changed to 130 South Cherry Street, Denver, Colorado.

1951. Herbert and *Dorothy Vetter* (*Hagquist*) announce the arrival of Kathleen Ellen Vetter on July 22, 1952.

1950. *Yoshio and Toshio Fukuyama* announce the birth of their son, Yoshihiro Francis, on October 27, 1952.

1950. *Marie J. Regier's* new address is Neu Halbstadt, Colonia Neuland, Chaco, Paraguay. She is continuing her mission work in the Mennonite colony.

1949. *Iver Yeager* is excited with his new teaching responsibilities at Wooster College, Ohio. He is impressed with the "aliveness" of the campus and the independent study program for juniors and seniors. His three children are enjoying the grassy out-of-doors after their years in Chicago.

1948. *Robert Riedel*, pastor in Montana, Wallis, Switzerland, communicates with his people through a printed letter which takes the form of a pastoral comment on problems of the church. He has sent a vigorously worded message on the demand of the Gospel for social righteousness and the judgment this demand brings upon the present organized churches.

1948. *Eugene and Marjorie Schneider* welcomed their new son Timothy Glenn into the world on October 28, 1952.

1946. *A. Raymond Anderson*, formerly minister in Oklahoma City, is now at work for the Wesley Foundation, 112 East Lindburg, Pittsburg, Kansas, on the campus of Kansas State Teachers College. He is serving also as associate pastor of the First Methodist Church.

1946. *Mr. and Mrs. George Burlison* (Pauline Evans) send word of the arrival on October 16, 1952, of their first child, James Randall.

1946. *Perry LeFevre*, chaplain of Knox College, was the keynote speaker at the annual meeting of the Illinois Pilgrim Fellowship, November 28 and 29, at the First Church in Champaign.

1946. *Derrith and Alden Matthews* have arrived in Kyoto, Japan, to take up their studies and duties as missionaries. Address: 1–13 Asukai Cho, Tanaka, Sakyo-Ku, Kyoto. They write: "There is no melodrama in our coming to Japan, only a continuation of the deep persuasion which led us to China—that Christianity is the life-force for the world and we are bound by that fact to continue to share it."

1945. *Mallary Fitzpatrick, Jr.*, has moved from Mount Hope Church, Detroit, Michigan, to Howard University, Washington, D.C.

1944. *Arthur Dibden* has completed his work for his Ph.D. at Columbia University and is continuing his teaching at Knox College.

1944. *Harold Finley's* church in Gary, Indiana, the Homer Congregational, celebrated the laying of the cornerstone for its new building on August 31, 1952. If all goes as planned, the church will be erected without debt.

1943. *Dr. and Mrs. Henry H. Presler* are teaching at the Leonard Theological College in Jubbulpore, India. Henry is the composer of "The Missionary Suite," an hour-and-thirty-minute work consisting of eight movements, the central theme of which is the religious experience of a typical Christian missionary today. This work has been sung several times by the thirty-voice Leonard-Hawa Bagh choir.

1942. *Grace Storms* conducted Christian Education workshops from November 9 to 14 at churches in Oak Park (First Church), Sycamore, Ottawa, Geneseo, Jacksonville, and Godfrey.

1941. *Glenn Utterback* has moved from the First Congregational Church in Angola, Indiana, to the Little Brown Church in Nashua, Iowa.

1939. *Gary Bousman* was installed as minister of the First Congregational Church of Alexandria, Minnesota, on October 12, 1952.

Edwin C. Johnson (C.T.S. 1940) preached the installation sermon.

1935. *Ralph Lewis* is back in Chicago for further study after several years in educational work in Germany.

1934. *Arthur D. Gray*, minister of the Church of the Good Shepherd in Chicago since 1944, has now begun his presidency of Talladega College, Talladega, Alabama.

1934. *Gerald E. Maggart*, pastor of the Country Club Congregational Church in Kansas City, Missouri, contributes a brief sermon each week to the *Star Farmer* newspaper. His sermon on "Perfect love casteth out fear" (I John 4:18) contains this summary: "Once fear has called our attention to a situation that we need to watch out for, it has served its purpose. What is then called for is to find the best answer possible for the problem and to muster up the courage to apply it. That is all that God ever asks of any man."

1933. *Ralph A. Loomis* has resigned as acting director of Bethlehem Community Center in Chicago to accept a teaching position at Northwestern University and continue his studies there as well.

1932. *Walter Horace Upton's* Plymouth Church in Wichita, Kansas, dedicated its new education building on October 12 and 13, 1952.

1920. A letter from *Ralph B. Noyce* of the Congregational Church, Sandwich, Illinois, contains news of his family. One son, Gaylord, graduated from Yale Divinity School this year; the eldest son, Donald, has been made assistant to the dean of the department of chemistry at the University of California.

1914. *I. Alva Hart* is teaching mechanical drawing, physics, Bible, and biology at Thorsby Institute, a missionary high school, in Alabama.

1899. *Howard Barnes's* new address is 594 Northeast Avenue, Tallmadge, Ohio.

The *Alumni Editors* wished during their trip in Europe last summer that they might have seen all C.T.S. and Federated Faculty alumni. This was not possible, but they did enjoy visiting with *Thomas Wieser*, '51, in Lund, Sweden. They were very happy to be able to call *Ernst Ochsner* on the telephone in Switzerland, to learn that he and his family are well, and that he is shortly moving to a large parish near Zurich. Ernst and Dan Williams were in school at C.T.S. together when Ernst was an exchange student in 1934. The editors also spent three memorable days with *Howard and Elsie Schomer*, '41, in Le Chambon, France.

In Memoriam

1924. *The Reverend Harry H. Pollard* died at his home in Grand Rapids, Michigan, on September 18, 1952, at the age of eighty-seven. He was born in Turkey, the son of American Board Missionaries. He served for ten years in Y.M.C.A. work in Chicago and was minister of churches in North Dakota, Wyoming, Nebraska, and Illinois. Since his retirement in 1929 he has been living in Grand Rapids, where he rejoined the South Congregational Church, of which he had been a member as a boy of fourteen. He is survived by his wife.

1900. *The Reverend Albert T. Lacey* died on September 9, 1952, in Downer's Grove, Illinois, at the age of eighty-four. After graduating from the Seminary he served churches in Kansas, Wyoming, and Wisconsin. He also served as director of Endeavor Academy, president of the Marquette County Sunday School Association, and member of the executive board of the Wisconsin Congregational Association. Three daughters, Mrs. Marion Moore, Mrs. Geraldine Thompson, and Mrs. Virginia Walton, and a son, Allan, survive him.

1890. *The Reverend William B. Pinkerton* died on September 17, 1952, at Santa Barbara California. He was born August 16, 1861, in Waupun, Wisconsin. He studied for three years in Chicago Theological Seminary and graduated from Andover Newton Theological School in 1890. He served several midwestern churches and was for fourteen years a missionary to the Rosebud Indians of South Dakota. His wife Agnes survives him.

THE REGISTER regretfully announces the loss in its Seminary family of *Mr. Frederick P. Seymour*, for many years on our Board of Directors, and *Mrs. Ervine P. Inglis* and extends its sympathy to the respective families.

BOOK REVIEWS

What Present-Day Theologians Are Thinking

By Daniel Day Williams. Harper, 1952. 158 pp. $2.00.

In this concise summary and interpretation Dr. Williams shares with laymen the conversations which theologians are carrying on today. He sees signs of a theological renaissance in the increased use of biblical vocabulary and in the religious interest displayed in related fields, including history's greater cognizance of "faith," psychotherapy's interest in the "self" and "sin," and philosophy's tendency to limit positivism and to accept "myth" in getting at truth. He attributes the renaissance, among other factors, to the influence of the Barmen declaration and to the ecumenical movement.

The schools of theology are not dealt with separately, as in E. E. Aubrey's *Present Theological Tendencies* (1936), but in terms of the issues of vital concern in current work, "The Bible and Christian Truth," "Christian Ethics and Society," "Jesus Christ in History and Faith," and "The Church."

The brevity of the book enables the reader to see the present-day theologians in close company. The first and lengthiest profile is of Barth with his extreme position that the Bible contains the one truth, the grace of God in Jesus Christ, which stands by itself and is incapable of being bound to anything human. Williams believes that Barth, in his setting apart of "scientific views" and in his use of the trinity as a foundation, actually goes outside of his declared exclusive reliance on the Bible and enters into philosophical discussion.

Ranged against Barth are Bultmann, requiring the "demythologizing" of the Bible; Tillich, "correlating" philosophy's questions and the answers in the final revelation in Jesus Christ; and the Whiteheadians, who see in "process" the biblical account of God's action.

Turning to ethics, the author reports evidences of convergence, with some softening of the natural law principle and a slight trend toward the pluralistic state beginning to appear in the Roman Catholic church, and with a reinterpretation of the separation of church and state taking place among the Lutherans at the same time that the liberal social gospel is bringing itself under the Gospel perspective of sin and grace.

Nygren, Niebuhr, Ramsey, and Brunner, basing their "social justice" on God's sacrificial love and man's need of inversion of self-love, are contrasted with Macmurray, Vlastos, and Wieman, who define love as the spirit which seeks the community of all, there being no good apart from relationship with others. The sacrifice which the individual is called upon to make is defined by the author as "whatever is in him which blocks his further participation in the community."

Never controversial in spirit, Dr. Williams does not raise his voice over even the most violent tensions, permitting the reader to make his own inflections on the basis of content. He is overmodest in omitting all but a single-line reference to his own analysis of liberalism's neglect of "sin" and neo-orthodoxy's neglect of "grace," in his *God's Grace and Man's Hope.*

Christology is pictured today as shifting from the creedal attempt to relate two natures to the relating of two histories, that of man's existence and of God's dealing with men. In reply to Galloway's contention that Christ redeems the cosmos, in that the personal order affects the impersonal order of nature; and to Brunner's statement that the Deity of Christ does not enter into "history" at all, is offered Baillie's warning against the overemphasis of "faith" at the expense of "objective facts," with subsequent depreciation of the prophetic in Jesus.

Akin to Tillich's belief that the final revelation involves the "breaking" of its own medium, and to Niebuhr's insistence that Christ points to the suffering love of God which alone can overcome history's contradictions, and to Wieman's view that it was Jesus' willingness to sacrifice all to the "creative good of God" which opens the way to the new life for man,

Williams holds that the Christian faith "rather than regard this finite element as an embarrassment . . . claims final revelation in Christ just because it gives us the picture of a finite person who . . . points beyond himself to God's truth."

Contrary to the traditional doctrine of "divine impassibility," increasingly God is thought of today as a suffering God, in that he wins an actual victory over the world through love. Brightman and Wieman view this victory as happening progressively here, whereas Berdyaev declared that the saving revelation takes place beyond historical time. Williams sees a new relationship with God as possible for man here and now, though it is "partly anticipation of the promise of fulfillment."

With regard to the church, he discerns in the Protestant churches a growing emphasis that they really share in the Body of Christ, while in the Roman Catholic church there is a slowly developing trend toward congregational participation in worship and the spiritual receiving of the Mass.

In his treatment of each viewpoint Dr. Williams is gracious and understanding. While his own thinking is in the community of the Whiteheadians (over toward the right, perhaps one could say), he inclines, if anything, to understress his own teachers and colleagues. He does, however, in the reviewer's judgment, indicate in the fabric of his appraisals an unwillingness to allow the recovery of the concepts of "sin" and "grace" completely to overshadow "man as the bearer of the good."

In the short epilogue he reminds us that theology is the work of all of us. Ministers will find his digest and evaluation exceedingly useful, particularly in their "indirect" preparation. To all students of theology it will prove to be an indispensable guidebook to contemporary theological work.

GERALD E. MAGGART
Kansas City, Missouri

MARCHING OFF THE MAP

By Halford E. Luccock. Harper, 1952. 187 pp. $2.50.

This is the first collection of Luccock sermons in twenty-eight years. Not one of the twenty-two could put anyone to sleep. They are even interesting to read! In fact, some may regard them as too entertaining to qualify as sermons. Nevertheless, they have something to say. In "Sleeping through a Revolution" the author compares today's reactionary to Rip Van Winkle, who went to sleep under George III and woke up under George Washington. In "Going around in Circles" Luccock gives assurance that the dull life is often the most useful, that real work cannot be done by grasshoppers, that, when one starts in on a round of pneumonia, he wants a doctor who has made the trip before.

The route by which the sermon message is disclosed is short and scenic (with fascinating side trips), often appearing to be "going in circles" and once in a while looking as though it were "marching off the map." Always, however, a worth-while destination is reached, and our guide knew where he was taking us all the time. Incidentally, the sermon which gives the book its title is on "By faith Abraham . . . went out, not knowing whither he went." Old verses are given fresh interpretation. "News from a Graveyard" has for its text "Except a corn of wheat fall into the ground and die, it abideth alone." The scriptural source of a sermon on "The Christmas Rush" is "And they came with haste."

The Yale professor of homiletics marshals poets, preachers, and plain people to speak lines for him. Example: When he wishes to jibe jittery apologizing for the Christian faith, he quotes L. P. Jacks to the effect that it "gives the impression of something naturally weak which needs an immense amount of argumentative coddling to keep it alive." Luccock turns some phrases himself such as: "Religion is like moonshine—unseen but powerful in the measureless lift it gives to life." Anyone making a hobby of collecting sermon types should not miss these. They are a rare species. They make one laugh, cry, squirm, and take new hope. If someone questions whether such effervescence can deal sympathetically with life's real desperations, this much can be said: the desperations will get a better hearing than they sometimes do. These sermons carry, in addition to their own live weight, an abundance of the author's verve and Christian faith.

GERALD E. MAGGART
Kansas City, Missouri

GREAT HUMANISTS

By Lynn Harold Hough. Abingdon-Cokesbury, 1952. 220 pp. $3.50.

Lynn Harold Hough exemplifies the erudition and urbanity which he praises in the great humanists he presents in his ninth book dealing with the relation of humanistic principles to the Christian religion. The study of each man artfully combines personal and intellectual biography. Taken altogether, they set forth impressively the dimensions of humanism.

His lectures gave me a twofold shock. Here are Irving Babbitt and Paul Elmer More keeping company with Aristotle, Cicero, and Erasmus. Certainly all five of them are cultural humanists. But of what unequal rank! Hough takes little if any pains to call attention to their inequalities of intellectual stature. He is intent, rather, upon emphasizing their common championship of standards and of the disciplined control of reason over expansive impulse. Possibly his own close personal connection with Babbitt and More—with whom he has been an urbane humanist fellow-traveler—has foreshortened his historical perspective and judgment. A major distinction needs to be made between the two Americans and the earlier three. The latter in Hough's incisive phrase "turned learning to the purposes of the on-going of life." Aristotle, in addition to being a philosopher, scientist, and rhetorician, was on an easy footing with men who wielded vast political power. Philosophically minded Cicero combined oratory and statesmanship in a way not to be equaled until "Winston Churchill became the voice of the British people in the grimmest days of the Second World War." Erasmus, Greek scholar and central figure in the intellectual life of Europe, identified himself also with practical politics. All these men ran the risks of executive life. They identified themselves with great institutions or causes. Babbitt and More fought their good fight on a narrower stage. They were unattached figures, discursive, enslaved to the immediate targets of their criticism, unmonumented by a compact statement of their position. They are made to suffer by comparison a bit unfairly, I think, in view of the seasonableness of their criticism of the not yet altogether outgrown decades in which people have considered themselves emancipated when they were merely unbuttoned (W. C. Brownell).

It is a slighter shock to come upon a book none of whose protagonists makes reference to Freud and Marx. Babbitt and More had other names for their devils. Their formula for exorcism however, like that of their greater spiritual ancestors, contains part of the wisdom, if not the strategy, of which Christian apologists will perennially make use.

A. C. MCGIFFERT, JR.

THESE RIGHTS WE HOLD

By Fred L. Brownlee. Friendship Press, 1952. 144 pp. $2.00.

Fred Brownlee has spent his life working for men's freedom. Thirty years as secretary of the American Missionary Association made possible employing his personal gifts on the American frontier in freeing those shackled by poverty, discrimination, and ignorance. *These Rights We Hold* is both a summary of the problems and a statement of the faith which underlies any genuine solutions. The Hebrew-Christian imperative as seen by the author is the leaven for arousing individuals to assure fundamental rights to all.

Because the author has himself either instigated or substantially aided major improvements in many of the areas he deals with, there is both a freshness and an authenticity in many of his illustrations. Obviously, too, there is a partiality to those he knows best. His long familiarity with Negro denominational colleges gives him a special interest in the religious aspects of higher education and the opportunity for higher education itself. *These Rights We Hold* will be of special interest to individuals and groups interested in discovering and influencing the impact of faith in social amelioration. Resources available in the great political documents serve to illustrate the close correlation of religion and the social scene.

VICTOR OBENHAUS

PSYCHOLOGY, RELIGION AND HEALING

By Leslie D. Weatherhead. Abingdon-Cokesbury, 1952. 543 pp. $5.00.

In this book the distinguished minister of the City Temple in London undertakes to con-

sider all known nonphysical methods of healing in the light of present-day psychology and liberal religion. To this formidable task he brings more than three decades of specialized effort to meet the personal needs of his people, most of it in collaboration with psychiatrists and doctors at the City Temple's psychological clinic.

The book consists of forty somewhat uneven chapters, a number of which grew out of the Lyman Beecher Lectures at Yale in 1949. Among other subjects they include considerations of Christ's miracles of healing, the problem of demon possession, the phenomena of Lourdes, Christian Science, the teachings of Freud, Jung, Adler, and McDougall, and the interrelationship of faith and science in healing.

To this reviewer the most interesting chapter is that on guilt as a causative factor in mental illness. In this chapter we find ample evidence of the wide experience, of the kindly spirit and the penetrating insight which undergird the author's efforts as a counselor to persons in trouble. At the same time we are left with some questions regarding his underlying theories. They seem a composite derived from other workers and from his theological presuppositions rather than a carefully thought out original contribution.

We are also left with the impression that Dr. Weatherhead does not sufficiently recognize the constructive aspects of certain pathological reactions. He thus remarks, "By no methods known to us can a patient as far-advanced in psychosis as was the man from Khersa be brought back to sanity." We note also the statement, "Prayer offered in their own presence or resorted to by themselves makes some patients much worse, increasing their sense of guilt and sometimes pushing their troubles deeper into their minds." Apparently he does not recognize that emotional disturbance even to the point of psychosis may be a manifestation of nature's power to heal, analogous to fever or inflammation in the body. The Gadarene demoniac's disturbance does seem to have been of long standing, but his very violence coupled with the fact that he came to Jesus of his own accord would place him in the hopeful group. And the fact that prayer may result in temporary disturbance is not necessarily an unfavorable development.

Dr. Weatherhead writes for the most part in the first person. He makes free use of personal reminiscences, and his style is chatty and discursive. In places he is argumentative and even polemic. This book is interesting and stimulating, but it offers no important contribution.

ANTON T. BOISEN

Elgin, Illinois

INTERCOMMUNION

Edited by Donald Baillie and John Marsh. Harper, 1952. 396 pp. $4.00.

This is one of the three volumes written by the commissions charged with preparatory theological discussion for the Lund Conference on Faith and Order. Dr. Donald Baillie was chairman of the commission, and John Marsh, its secretary, is a British Congregationalist theologian who is just moving to the faculty at Manchester College, Oxford. The volume contains the report of the commission which served as the basis for the discussion of intercommunion at Lund. It also contains nineteen essays covering the whole problem in its historical and theological aspects, along with two valuable appendixes which deal with existing sacramental practice in the various churches of Christendom.

The question of why Christians of various traditions cannot share together in the sacrament of the Christ who makes us one in his Body is very difficult. It brings us close to the center of the problem of the ecumenical movement which is in what sense we are now ready to acknowledge one another as true churches, belonging within the one ecumenical reality of the church catholic. It is possible to treat the question of intercommunion as one of relatively minor importance or to become merely irritated by the groups which seem to isolate themselves at ecumenical conferences. But the underlying question is neither superficial nor easily gotten over. It is the question of the terms on which the church should be ordered so that, when we celebrate the sacrament, we are not distorting or denying the fundamental spiritual and personal reality of our faith. The

celebration of the Lord's Supper involves basic presuppositions about the nature of the church and of God's grace.

In the present volume the questions involved in recognizing one another's sacraments and in sharing in sacramental celebration are discussed from many points of view. There is space here only to call attention to Canon Hodgson's article with its important proposal for "reciprocal open communion services" at certain ecumenical gatherings, Thomas Torrance's extended and carefully argued theological statement of the doctrine of the church, Father Hebert's irenic statement of the position of Anglo-Catholics who reject "open communion" now. The whole volume is necessary reading for anyone who desires to enter into the present stage of ecumenical discussion.

DANIEL D. WILLIAMS

THE SCRIPTURES OF MANKIND

By Charles S. Braden. Macmillan, 1952. 496 pp. $6.50.

Professor Braden states: "Sacred literature is distinguished from the non-sacred, not by any criteria of style, literary form, or even content, but by the fact that in some way or other it has come to be thought of as divine in origin . . . and given an authority for faith and life" (p. 9). From the mass of available scriptures Braden has selected important literature under the groupings of: "Preliterate," "Egyptian," "Babylonian," "Hindu," "Buddhist," "Jainist," "Sikhs," "Chinese," "Japanese," "Zoroastrian," "Hebreo-Christian," "Moslem," and "Modern." Unfortunately, this grouping is confusing; it might have been simpler if the author had classified them according either to religious traditions or to cultural and national groupings.

Although the author feels that average American students are illiterate in Judeo-Christian literature (pp. 317–18), his chapter on "Hebreo-Christian Sacred Literature" (123 pages) is disproportionately large for a book of this size. Assuming that the Old and New Testaments are more available than other sacred literature, Braden could at least have omitted biblical quotations and saved space for the literature of the Greek and Roman religions which he had originally intended to include (pp. x–xi).

The author's perspective on "religion" may be inferred from the following statement: "If God is where the Good, the True, the Beautiful are found, who can deny among these people there were those who saw something of His face as they 'sought after if haply they might find him?'" (p. 30). But Braden's preoccupation with "literature" does not allow him to state more systematically his theoretical framework for each of the religious traditions. This may be asking too much for a book which is intended to be "an introduction," and as such this book will be welcomed by teachers of religion as well as by students.

JOSEPH M. KITAGAWA

THE CRISIS IN THE LIFE OF JESUS

By E. F. Scott. Scribner's, 1952. 152 pp. $2.50.

Some fifty-five years ago of a Monday morning in Ayrshire, Scotland, three young Scottish ministers might have been seen bicycling to a convenient rendezvous where they would soon be comparing notes on what they had freshly learned during the past week, particularly on Sunday. They were James Moffatt of Ayr, William Morgan of Tarbolton, and Ernest Findlay Scott of Prestwick.

Two decades later William Morgan was a profoundly significant theologian on the faculty of Queen's Theological College in Kingston, Ontario. He went to his reward in 1928. By that time James Moffatt had located at Union Theological Seminary in New York City, a vastly influential New Testament scholar just turned early church historian. He went to his reward in 1944. E. F. Scott affirms that his best scholarly years were invested at Queen's, before ever he came to the States and to Union. Today, a fiery octogenarian as intellectually cross-grained as ever, he continues to produce scholarly books in the great Morgan-Moffatt-Scott tradition, indelibly and distinctively stamped with his own character.

His latest book, *The Crisis in the Life of Jesus*, investigates the religious significance of the cleansing of the temple by the prophet of Nazareth. It finds therein the real denouement of the career of Jesus, when he finally con-

fronted the forces that compelled his execution, and did so with a clear definition of his own attitude toward the old and the new in religion and with a distinct conception of his own personal responsibilities in that relationship. Certainly the author does not exaggerate the crucial religious and historical importance of Jesus' superlatively courageous action in purging the temple precincts.

In these days, when theologizing is being strongly overrated, one cannot avoid quoting the opening sentences of the Preface to this volume: "The historical enquiry into the life of Jesus began only a century ago, but has now become one of the principal fields of New Testament study. It may fairly be regarded as the most important; for our religion is founded, not on any doctrine or speculation, but on historical facts which cannot be rightly interpreted unless we know definitely what they were."

HAROLD R. WILLOUGHBY

WAYS OF WORSHIP

By Pehr Edwall, Eric Hayman, William Maxwell. Harper, 1952. 362 pp. $4.00.

This ought to be a very exciting book for anyone interested in the development of common understandings, appreciations, and ideals in public worship. It is a symposium sponsored by the World Conference on Faith and Order and other eminent churchmen and seeks to examine, in a free and mutually appreciative fashion, the various elements in common worship, including the inner meanings of word and sacrament, liturgy and devotion.

The fact that Quakers and Congregationalists, Baptists and Methodists, are included among the authors, along with Anglicans, Lutherans, Eastern Orthodox, various Reformed churches, and even one Roman Catholic, raises high hopes for a truly ecumenical utterance on worship. These hopes are not entirely frustrated by the result, but they are certainly reduced to a minimum. Exceedingly divergent viewpoints are stated frankly and without rancor. This nonpolemical objectivity is probably the greatest merit of the symposium.

The liberal or even semiliberal, semi-neo-orthodox American Protestant will certainly have his eyes opened as he reads portions of this book! He will learn that only alcoholic wine may be used in the communion service in thousands of churches—though what percentage of alcoholic content is requisite to make it valid for sacramental purposes is not stated. He will also learn some startling things about "the Mother of God" and just what degree of worship is accorded her. He had better review the Athanasian Creed, for, apart from unhesitating acceptance of that, no valid worship is possible! "The whole basis of the soul's approach to God, and of God's approach to man would be vitiated at its foundation if the Arian view were considered admissible for discussion." Those are almost the concluding words of the final chapter on "An Approach to Reunion through Common Devotional Understanding"!

Some of us who have had worship experience in Buddhist temples and Mohammedan mosques, as well as in our own free churches in America, feel we cannot imprison worship in any such narrow limitations. Such a book is, quite unintentionally, a bugle call for a new awakening of liberal faith and spiritual freedom.

ALBERT W. PALMER

Altadena, California

THE INTERPRETER'S BIBLE: A COMMENTARY, VOL. I: GENESIS, EXODUS

George A. Buttrick, Commentary Editor; Nolan B. Harmon, Publication Editor. Abingdon-Cokesbury, 1952. 1099 pp. $8.75.

Here is the initial volume, though the third to be published—Volume VII, *Matthew-Mark*, and Volume VIII, *Luke-John*, having preceded it—in the monumental and definitive *Interpreter's Bible*. At mid-century no other for fifty years is so complete and adequate.

Nearly half the volume, the first 457 pages, presents general articles. Eleven articles by ten authors are introductory to the Bible as a whole, ranging from "The Bible, Its Significance and Authority," by Herbert H. Farmer, to "The Study of the Bible," by George A. Buttrick. Eleven other articles by nine authors are introductory to the Old Testament, from "The Literature of the Old

Testament," by William A. Irwin, to "The Literature of the Apocrypha—and the Pseudepigrapha," by Robert H. Pfeiffer.

The tone of the work is suggested by Dr. Farmer's exposition that scriptural revelation is the record of "God's Action 'into' History" not merely as an invasion from the outside, as a parachute descent or a bomb drop, but as a living with, by which God "gets inside" of and enters into the heart of and becomes a part of man (p. 6).

Concerning the resistance by Augustine and others to Jerome's translation of the Scriptures into the Vulgate, Robert Grant's observation that "most new versions are opposed by backward-looking Christians" (p. 111) is especially relevant in that this volume issued on the same day, September 30, 1952, that the Revised Standard Version of the Bible was released.

Genesis is opened to us with Introduction and Exegesis by Cuthbert A. Simpson and Exposition by Walter Russell Bowie; Exodus with Introduction and Exegesis by J. Coert Rylaarsdam and Exposition by J. Edgar Park.

The exposition of the text in this volume, as of the two volumes on the Gospels, is marked by frequent inclusion of literary allusion and poetical quotation, a form of enrichment greatly to the profit of the general reader and to the assistance of the preacher. One could wish that comment on Jacob's Wrestling with the Angel (p. 728) might have alluded to Charles Wesley's "Come, O Thou Traveler Unknown." When will someone produce for us a volume in which in biblical order are reproduced, or even simply cross-referenced by title, the greater or lesser literary items, prose or poetry, based on Scripture, from James Weldon Johnson's "The Creation" to Marc Connelly's *The Green Pastures?*

Study of even the introductory half of this first volume of *The Interpreter's Bible* will renew one's knowledge of biblical backgrounds, prepare him for appreciative use of this still emerging series of commentaries, and again remind him of the height and the depth, the breadth and devotion, of the scholarship that through the centuries and now once again have "opened to us the Scriptures."

ALFRED W. SWAN

Madison, Wisconsin

P. T. FORSYTH, THE MAN AND HIS WORK

By W. L. Bradley. Independent Press, 1952. 284 pp. $3.50.

No one who seeks to understand the current theological situation can neglect the message of Peter Taylor Forsyth. Here is an important addition to the rapidly growing literature about this truly prophetic voice that has been rescued from near-oblivion and is now speaking so authoritatively to our age. This book will be useful, especially to the minister who knows little about this great Scotch Congregational theologian-pastor-preacher, and who is looking for an introduction to his life and thought. The author is assistant professor of the philosophy of religion in Hartford Theological Seminary. He has divided his work into two parts. The first is devoted to a general résumé of the life, early writings, and intellectual influences working upon Forsyth. The second part deals with Forsyth's theological thought. The biographical sketch is most helpful and interesting, pointing out that Forsyth's theological positions were not formulated in an "ivory tower" atmosphere but wrought out in dealing with actual problems in his pastorates and later as principal of Hackney College in Hampstead.

In attempting to prepare a general outline of Forsyth's theology, Dr. Bradley has given special attention to the opinions on the atonement, the person and work of Christ, and the church. Generous quotations are given from Forsyth's published works. The thoughtful reader's taste will be whetted to read many of them in their entirety, particularly the monumental *The Person and Place of Jesus Christ.* It is Dr. Bradley's conclusion that, although the present interest in Forsyth will decline, he will not be forgotten, for "we feel here is a man whose theology comes from the very centre of his life; that it bursts out of his heart, so to speak, because it is too great to be contained. His thought is an expression of the struggle through which he has had to come. A battle in which he has been snatched just in time by the hand of God."

This book offers in brief compass an introduction to Forsyth's major work and brings us into close touch with his personality. I predict

that it will help every minister who reads it to formulate his own theological position.

STUART LEROY ANDERSON

Berkeley, California

ON PROVING GOD

By Roger Hazelton. Harper, 1952. 186 pp. $2.50.

Professor Hazelton argues very effectively that the currently popular refusal of Christian faith to enter into rational conversation with unfaith is a betrayal of the full seriousness of faith itself. It is precisely the one who is faithful who seeks by all means to share his conviction; for the God in whom he believes is no respecter of persons, nor does God hold himself aloof from those most in need. By "proving" God is meant not purely logical demonstration but "a dialogue between faith and doubt" in which faith seeks to set forth persuasive arguments for its belief and, most important of all, invites the doubter to share. To this reviewer's mind the freshest and most stimulating part of the book is where the author argues that even genuine doubt of God, if it will but plumb its own depths, "rests back upon some real impact of God upon their [the doubters'] hearts." In this section he revives the ontological argument for God and seeks to show how doubts of the many pseudo-gods which men have fashioned serve to push the doubter back to the point where he sees the meaning of a truly transcendent God. At this point he shares common ground with the believer. Professor Hazelton offers reasons for holding that the distance from shared meaning to shared faith (in the case of the meaning of and faith in God) is not great.

Since "proof" is a social process, the type of proof offered will vary with the doubter. The atheistic naturalist may be met with the cosmological proof. The argument here would have been more convincing had not the author relied upon his conviction that the naturalist is faced by the following alternatives: "Either nature is utterly unintelligible, nonsensical and absurd . . . or else it must become intelligible by reference to a more-than-natural originating cause and sustaining power." If one really is forced to choose between only these two alternatives, the latter gains in credibility. But there is another alternative; that is, explanation not in terms of ultimate "whys" but in terms of the patterns or laws displayed within the natural realm itself.

Besides the points mentioned above, Professor Hazelton offers a very good introduction to the relevance of rational theology to the contemporary scene. Furthermore, he does not merely go over the traditional proofs but suggests, for example, the kind of persuasion which is most pertinent with the Communist doubter, or defier, of God. This work may be recommended as a worthy example of "faith seeking understanding."

FRED BERTHOLD

Hanover, New Hampshire

ACCENT ON LIBERTY

Edited by Mabel Sheibley. Friendship Press, 1952. 149 pp. $2.00.

This excellent collection of true stories deals with problems of human rights in the United States and points out that the churches, through their home missions program, have been champions of the underprivileged in a variety of ways.

Included in the selections is the account of the East Harlem parish. Congregational Christians are also familiar with the story of the Delmo project and the role of the church in protecting the rights of the migratory workers who are associated with it. Florence Towne's influence on the Erie Settlement neighborhood in Chicago is movingly told. Less familiar stories deal with the work of individuals of various church affiliations with many minority groups, including the DP's.

This volume celebrates the golden anniversary of interdenominational missionary education. It is one of a series of study books on the home-mission theme for 1952, "Home Missions and Human Rights." It is a worthy addition to the many excellent, inexpensive books which have been published by this movement to educate church women and young people and children in a world outlook.

MRS. WILLIAM EARL BREHM

Des Plaines, Illinois

OUT OF MY HEART

By Clement W. De Chant. Christian Education Press, 1952. 143 pp. $2.00.

Out of My Heart, subtitled "A Pastor's Diary," by Clement W. De Chant is made up of selections covering a period of thirty years in the author's life. The writings are grouped under the following headings: "This Marvelous World"; "Great Days of the Year"; "Of Home and Kindred"; "My High Calling"; "Prayers for My People"; and "Life's Meaning," indicating the author's areas of major interest. This is anything but another *Leaves from the Notebook of a Tamed Cynic*. "God who touchest earth with beauty, make me lovely too" is the general theme. You would place it on your bookshelves alongside the Romantic poets.

GEORGE BURTON

Galesburg, Michigan

BOOKS ON AFRICA

South Africa Today. By Alan Paton. "Public Affairs Pamphlet," No. 175. 1951. 32 pp. $0.25.

This Is Africa. By S. Franklin Mack. Friendship Press, 1952. 27 pp. $0.50 (paper).

Fun and Festival from Africa. By Rose H. Wright. Friendship Press, 1952. 48 pp. $0.50 (paper).

Hardly a churchman can read his newspaper these days without finding some news of major importance from Africa. These three brief pamphlets provide usable resources for local church study groups concerned with Christian missions in Africa. Alan Paton's treatment of the South African problem is concise, factual, and provocative. It ought to be minimum required reading for all churchmen, for it will help them to understand and interpret South Africa in the context of a world-embracing rise of national self-consciousness. The other two pamphlets provide program material around the African theme. *Fun and Festival* is especially suitable for young people's meetings.

YOSHIO FUKUYAMA

Chicago, Illinois

BAPTIST MISSIONARY MATERIAL

Congo Cameos. By Catharine L. Mabie. Judson Press, 1952. 191 pp. $2.50.

Man—Living Soul. By R. Dean Goodwin. Judson Press, 1952. 111 pp. $0.75.

The only connection between these two books is that they are both about Baptist missionary work. *Man—Living Soul*, as indicated by its subtitle, is a survey of what the Baptist home missions are doing in the area of human rights. This is distinctly a denominational publication directed to the churches of the American Baptist Convention. As such it gives a rather careful analysis of the various areas in which human rights are threatened. Of most interest to readers of other denominations is the discussion of the work of "Christian Friendliness missionaries" of the Woman's American Baptist Home Mission Society. These, evidently, are missionaries who live in areas of tension or community deterioration and spend their full time developing community and improving personal relations.

Congo Cameos is the autobiography of Catharine L. Mabie, M.D., who was for thirty years a missionary doctor in the Belgian Congo. The clue to the manner of writing is in the last few lines of the book, "The latchstring is always out when I am at home. Come in. We'll have a cup of tea and reminisce." Although the book follows a chronological order for the most part, it is almost random reminiscences. For someone who knew Miss Mabie personally the book in its entirety would be very fascinating. For one not so acquainted there are numerous parts of the book that seem to add little if anything to the essentially fascinating story of a determined, if not stubborn, young woman who, against considerable odds, became a missionary doctor of high merit and a great Christian spirit.

ARTHUR CHRISTOFERSEN

Detroit, Michigan

THE MOFFATS

By Ethel Daniels Hubbard. Friendship Press, 1952. 164 pp. $2.50.

This book, first appearing in 1917 and now reprinted, is one of the recommendations of the

Missionary Education Movement. It reports the remarkable story of Robert and Mary Moffat as two pioneer missionaries going out to Inner Africa in 1819 to work among tribal groups who were still independent of European civilization and who were already fighting against its colonial exploitation. These two were the forerunners of the great David Livingstone, who married one of their daughters.

The book is much too brief in content to give an adequate description of their work, as they succeeded in winning not less than three widely separated tribes to the Christian faith; nor does it explain how a young man with so little preparation could win world renown. But it does show how seeds sown then in Africa have turned the "dark continent" into the explosive force it is today.

LAWRENCE A. GEDCKE

Elmhurst, Illinois

THE NATURE OF THE CHURCH

Edited by R. Newton Flew. Harper, 1952. 347 pp. $4.00.

This helpful book is one of three Faith and Order volumes containing reports which were used for discussion by the delegates at the third World Conference on Faith and Order at Lund, Sweden, last summer. In 1938 and 1939 international theological commissions were appointed to study the church, ways of worship, and intercommunion. Papers were written, discussion meetings were held, and in the summer of 1950 each commission had a meeting at which its report was put into final form. This book is the published report of the commission on the church. It is a collection of statements on the nature of the church according to the teaching of the various Christian communions. The first section speaks principally for the churches of Europe and the second section for those in the United States.

It is an inspiring volume! It is a scholarly piece of work, and yet its pages are filled with the living convictions and vital spirit and faith which make the Gospel so alive and dynamic in all the various communions through which it is expressed. Particularly important is the fact that in all cases (except the Roman Catholic) the statements have been written by key figures in the respective churches whose views have been shared here.

This is hardly the kind of book that the average minister would sit down to read from cover to cover, but rather it is invaluable as a book to which he will refer repeatedly.

DAVID M. HELD

Oak Lawn, Illinois

HIGH COUNTRY

By Alistair MacLean. Scribner's, 1952. 256 pp. $2.50.

High Country is a collection of brief "inner-life" interpretative sermons, based upon traditional views of Scripture and considerable reference to modern literature, including poetry of a sort. These "sermon hearts," delivered by a Scots Highlander to his parish several years ago, are intended primarily as a book for personal devotional reading. It reflects throughout the stern Scottish puritanical outlook, coupled with theological conservatism and un-sociological approach to problems of family and community life.

Dr. Henry Sloane Coffin, in his Foreword to the book, says of the author, "He was familiar with the spirit's high country as he was with the Scots Highlands . . . Our American ministers may learn much from the concreteness of his method." This reviewer would agree with this evaluation, provided due allowance is made for naïveté of content. Despite the fact that the general religious outlook, as reflected in these sermons, is somewhat dated and out of harmony with the major demands of our day, a considerable portion of the vivid illustrative material might easily become grist for more arresting preaching on the part of ministers generally.

H. LEE JACOBS

Fort Dodge, Iowa

A FAITH FOR TOUGH TIMES

By Harry Emerson Fosdick. Harper, 1952. 128 pp. $1.75.

Just before I took up Harry Emerson Fosdick's new book, *A Faith for Tough Times*, I heard a young theologian refer sarcastically to the book as "old stuff." I took up the book,

therefore, wondering if indeed it might not be "old stuff" and whether Dr. Fosdick might now have something of the pathos of old age and diminished strength. I found *A Faith for Tough Times* to be moving in the directions in which Fosdick's earlier books had moved and dealing with themes he had handled before. But that this is "old stuff" in the sense that it is stale, puerile, or pointless, I emphatically deny. Fosdick still feels the blowing of the winds of storm and stress and the winds of hope. He still puts sentences, paragraphs, sermons, and addresses together with clarity, grace, and force. And it all adds up to masterful preaching. This book revived my hope, it reestablished perspective, and it made me glad to be a member of the Christian church and a minister.

This book comprises three addresses—"The Eternal Is Real," "Vitality Is Mightier than Size," and "Adequate Power Is Available"—given at the Pacific School of Religion in February, 1952. I venture the guess that no one who heard them called them "old stuff."

JOSEPH F. KING

Oberlin, Ohio

CRITICISM AND FAITH

By John Knox. Abingdon-Cokesbury Press, 1952. 128 pp. $1.75.

John Knox is always worth reading, and this book is no exception. It contains Knox's answer to two fundamental questions: Can biblical scholarship seriously impair faith? Can it significantly aid faith? As might be expected, the author believes that biblical scholarship is not only *not* a threat to faith but can be a profound resource for finding deeper meanings and wider values in the Bible.

In his own fashion Knox is doing what Fosdick did in his *Modern Use of the Bible*, though from a different theological context and from a different position of biblical studies. Probably Fosdick's book is of greater value to the working preacher, and it is a real question whether Knox succeeds in going beyond Fosdick's notion of abiding experience in changing categories. For Knox, however, there is one abiding experience which is normative and cannot be challenged by scholarship, since it belongs to the dimension of meaning, of affirmation, of faith. This is the Christ event—the something that happened which created the continuing Christian community. This event was and is experienced. The fact that it was and is experienced cannot be touched in any negative way by biblical scholarship. To divest the Bible of mythology and legend or the miraculous does not injure faith. To understand how these elements came into the Bible is to find deeper meanings and wider values in the Bible. Such understanding supports rather than undermines the significance of the Christ event.

PERRY LEFEVRE

Galesburg, Illinois

AN INTRODUCTION TO THE LIFE OF JESUS

By Agnes Humphreys. Blessing Book Co. (distributors), 1952. 119 pp. $1.75.

To make the Gospel story meaningful and applicable to boys and girls is the purpose of this volume. The author recognizes the difficulty involved in teaching the life of Jesus to older children. She resolves part of the difficulty by presenting this story in a new form, using drama and storytelling as techniques, yet retaining the simple Gospel narratives. She makes use of the Four Gospels as if they were one and thus does not concern herself with any biblical criticism. She defines the scope of her story and sticks to it. The author is English, and her story is told for English children. But this is not a handicap for a skilful teacher who wishes to use a refreshing and stimulating approach in teaching the life of Jesus.

ALICE FREEMAN LONG

Chicago, Illinois

THE SNOWDEN-DOUGLASS SUNDAY SCHOOL LESSONS, 1953

(Exposition of the International Sunday School Lessons.) *By Earl L. Douglass. Macmillan, 1952. 470 pp. $2.95.*

This is the thirty-second edition of this work, the thirteenth by Dr. Earl L. Douglass. The lessons cover Matthew, sections of Acts, several of the letters, etc. The student or teacher will learn in quite systematic order the

contents of Matthew and the letters. There is orderly exposition and a fine insistence that the texts be applied to the self rather than only to other selves. The biblical position is conservative: The author accepts Timothy and Titus as Pauline letters. The teaching of Deut. 6:7–9 is a reference to what a *Christian* is supposed to feel concerning his religion. The New Testament translations of the last fifty years have offered us "a thing of shreds and patches."

The theological position is conservative. Jesus Christ is God, and "every branch of the Christian church holds this doctrine." Jesus purchased for us the forgiven life. Coming to the cross of Christ, one finds the way to deal with every problem, however acute. The author refers to the "infallible pope" with no reference to the Catholic limitations placed upon this dogma. He says that there were only three historic positions respecting the Eucharist, omitting the Calvinistic. He then gives his own which is essentially Calvinistic. "Heathen religions," he says, "have always separated religion from morals," thus ignoring among other things the Hindu and Buddhist doctrines of *Dharma* and the morality of justice among the Olympian gods. The conservative theological position is of course a perfectly valid position. The choppy text could have been eliminated by less use of light and dark type and of italics.

HERBERT R. LORING

Chicago, Illinois

MAKING PRAYER REAL

By Lynn J. Radcliffe. Abingdon-Cokesbury, 1952. 254 pp. $3.00.

Some prayers are dropped like letters without stamps in a post box. Those with a return address come back intact and unchanged. Those without return addresses go off into the limbo of the "dead-letter office." Dr. Radcliffe, with remarkable success, outlines the sending of these prayers as a process which can and does open to the earnest soul "a joyous perception of God as imminent and real . . . [who] begins to illumine our lives." This is a book for the uninitiated, beginning with a simple and direct discussion of how to pray. But it is also a book for the prayerful person seeking an increasingly rich experience in prayer. Phrases like "the gracious anticipations of the radiant fulness" sometimes leave the reader wondering whether he has actually gotten hold of something as he weighs the words and speculates about what they mean, but the reading is a rewarding excursion.

EDWARD F. MANTHEI

Western Springs, Illinois

YOUR OTHER VOCATION

By Elton Trueblood. Harper, 1952. 125 pp. $1.50.

This superb little book, written by a layman, says that the ministry is a universal vocation, not at all limited to the professionals. The message is a clarion call for laymen and laywomen to revitalize the Christian movement. It will serve as a powerful reinforcement to the professional minister who is eager to have the lay people carry the ball all the way and make the touchdowns, not minding who gets the credit for the showing on the scoreboard but caring only for the invigoration of the church and the expansion of the Kingdom. The universality of responsibility for ministering is stressed, no doubt partially due to the Quaker influence and practice in the author's background but more to his wider experience and observation. With striking freshness valuable pointers are given for the training of the lay ministry. One does hope, however, that Dr. Trueblood will write a sequel giving further detail and development of his theme, such as his suggested five-year plan of study for a lay group in training.

J. RICHARD WAGNER

Cedar Rapids, Iowa

WRITINGS FROM THE "PHILOKALIA"

By E. Kadloubovsky and G. E. H. Palmer. Macmillan, 1952. 420 pp. $6.00.

No one can have a real understanding of the Eastern Orthodox church without becoming acquainted with literature of this kind. Monasticism and asceticism have nurtured all the leaders of the Greek church. Patriarchs, arch-

bishops, and bishops have primarily no other background, and their theology and beliefs are grounded in traditions that have their origins in the Fathers and sacred authors of this ancient church. The scope of social activity is not wide. Man is raised into other regions and spheres of sublime thoughts and initiated into some theosophical, mystical teachings—graded and regulated activities which detach him from the ordinary affairs of life and lead him to salvation and happiness in a remote world where the "I" in an ecstasy intoxicated by the "divine Love" is deprived "of the senses of outer relations."

The volume at hand, though translated from the Russian, is kept parallel to the Greek text and is a representative selection of the original Greek *Philokalia*, which is a classical book of the Eastern Orthodox church. It is interesting and pleasant reading with accounts of a number of fabulous miracles which remind us of similar ones in the Western Catholic church. A serious student will be able to sense the climate of the Greek Orthodox church and understand, in part, her attitude toward the World Council of Churches.

PHILOTHEOS ZIKAS

World Church Fellow from Greece

THE BOOK OF KINGS, INTERNATIONAL CRITICAL COMMENTARY

By James A. Montgomery. Edited by Henry Snyder Gehman. Scribner's, 1951. 575 pp. $5.00.

Dr. Montgomery had this commentary ready in 1941, but the war prevented publication. The distinguished author took back the manuscript, made important additions and revisions, and presented it again to the publishers in 1944; but once more circumstances beyond his control prevented publication. Because of the infirmities of age, the author felt unable to make another revision of his book and so requested his honored pupil, Dr. Gehman, to make any necessary changes and see the manuscript through the press. The editor has made only such normal revisions as the passage of time required; he desired that the book should remain the crowning achievement of a brilliant mind and a long life dedicated to thorough Old Testament scholarship.

This commentary is indispensable for the careful study of the Book of Kings. It is comprehensive in the range of topics treated, and in the discussion of controversial problems there is an amazingly complete, concise, objective, and illuminating survey of the judgments of Old Testament scholars. This book was written primarily for scholars; it assumes a knowledge of Hebrew, Greek, French, and German and provides extensive textual notes in fine print. Yet the busy minister, though limited to the use of the English language, will find in this commentary exact translations, fine appreciation of the stories of Kings as literature, and, best of all, penetrating insight and mature judgments as to religious values.

CHARLES GORDON CUMMING

Bangor, Maine

HAMMOND LIBRARY EXTENSION SERVICE

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time and may be kept three weeks from the date when received. Postage both ways is to be paid by the borrower and is payable in stamps upon return of the book. The postage rate is 4 cents for the first pound *plus* 1 cent for each additional pound within three zones of Chicago. For all other zones the rate is 8 cents for the first pound and 4 cents for each additional pound.

It is advisable that a list of five titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Bible Study:

CHASE, M. E. Readings from the Bible
*KNOX, JOHN. Criticism and Faith
MAY, H. G. Our English Bible in the Making
MILLER, M. S. and J. L. Bible Dictionary
*SCOTT, E. F. The Crisis in the Life of Jesus

Church History and History:

AGAR, HERBERT. A Declaration of Faith
LATOURETTE, K. S. The American Record in the Far East, 1945–1951
LYTTLE, C. H. Freedom Moves West

Missions and Comparative Religions:

BERGER, ELMER. Partisan History of Judaism
FINEGAN, JACK. The Archeology of World Religions

Philosophy, Theology, and Science:

AUDEN, W. H. The Living Thoughts of Kierkegaard
BERDYAEV, NICHOLAS. The Beginning and the End
BUBER, MARTIN. Eclipse of God
*HAZELTON, ROGER. On Proving God
KEGLEY, CHARLES W., and BRETALL, R. W. Library of Living Theology, Vol. I: Paul Tillich
NYGREN, A. T. S. This Is the Church
SCHILPP, P. A. Philosophy of Sarvepalli Radhakrishnan
*WILLIAMS, D. D. What Present-Day Theologians Are Thinking

Practical Theology and Worship:

BARTH, KARL. Prayer, According to the Catechism of the Reformation
DAY, A. E. Autobiography of Prayer
*FOSDICK, H. E. A Faith for Tough Times
SANGSTER, W. E. The Approach to Preaching
SEIDENSPINNER, CLARENCE. Great Protestant Festivals
*TRUEBLOOD, ELTON. Your Other Vocation

* Reviewed in this issue.

Ethics and Society:	DEMANT, V. A. Religion and the Decline of Capitalism DVORIN, E. P. Racial Separation in South Africa HALSEY, MARGARET. Folks at Home HARDIN, C. M. Politics of Agriculture MARROW, A. J. Living without Hate PARK, R. E. Human Communities SEIFERT, HARVEY. The Church in Community Affairs SHIPPEY, FREDERICK A. Church Work in the City STOTTS, HERBERT E. Church Inventory Handbook TAYLOR, S. R. Are Workers Human?
Religious Education and Education:	BENSON, E. G. Planning Church School Worker's Conferences MAYNARD, D. M. Your Home Can Be Christian NELSON, J. O. Opportunities in Protestant Religious Vocations WYNNE, J. P. General Education in Theory and Practice
Drama, Biography, and Literature:	*HOUGH, L. H. Great Humanists SAYERS, D. L. The Emperor Constantine

EVAH KINCHELOE, *Librarian*

A REQUEST

The books which people read may be an index of their interest in a particular subject field or reflect their search for answers to perplexing problems. Believing that readers turn to various types of religious literature for answers to these problems, or perhaps for comfort in times of trouble, or general interest in religion, I am asking the help of all ministers who receive THE REGISTER to gather some data for me. I am interested not only in what people read but also in where they obtain their reading material. It is possible that Hammond Library could widen its area of service to include lay people. At some church service soon would you ask the members of your congregation to hand you on a slip of paper the author and title of the most recent religious book they have read and to indicate whether they bought the book or borrowed it from a friend or library? Then kindly send these slips to me by March 1. Any significant findings will be communicated to you through the pages of THE REGISTER.

EVAH KINCHELOE

THE CHICAGO THEOLOGICAL SEMINARY

announces

Ministers' Week

FEBRUARY 2–6, 1953

THE ALDEN-TUTHILL LECTURES

HUMAN DESTINY AND THE PROVIDENCE OF GOD

By

ROGER HAZELTON
(C.T.S. '34)
Abbot Professor of Christian Theology at Andover Newton Theological School

TUESDAY, WEDNESDAY, THURSDAY EVENINGS AT 8:00

UNIVERSITY CHURCH OF THE DISCIPLES

MONDAY EVENING PROGRAM

8:00 P.M.

February 2 at Disciples Church

"MEN AND THEIR VOCATION"

"The Personnel Man Looks at His Job"

JAMES WORTHY, *Employee Relations Manager*
Sears, Roebuck and Company

CLASSES

TUESDAY, WEDNESDAY, THURSDAY MORNINGS

A method of keeping up to date in current religious thinking.

9:00 o'clock classes

1. *A Critique of Tillich's Theology*
   BERNARD LOOMER, Dean of the F.T.F. and Associate Professor of Philosophy of Religion
2. *Motifs of Human Destiny in Contemporary Literature*
   PRESTON ROBERTS, Assistant Professor of Theology and Literature
3. *Toward a Free Church Polity*
   MERVIN DEEMS, Professor of the History of Early Christianity and Missions
4. *The Issues Ahead in Southeast Asia*
   ROBERT I. CRANE

10:00 o'clock classes

5. *American Theologies of History*
   ARTHUR CUSHMAN MCGIFFERT, President, C.T.S.; Professor of American Religious Thought
6. *Ecumenical Theology and Christian Hope* (Looking toward World Council meetings at Evanston, 1954)
   WILHELM PAUCK, Professor of Historical Theology

7. *Early Christian Thought: Recent Interpretations and Faith*
   ROBERT GRANT, Research Associate in New Testament

8. *Theology and Personality*
   Various sciences have contributed to our understanding of personality. This new knowledge cannot be neutral to the Christian faith. What use do we make of it?
   SEWARD HILTNER, Associate Professor of Religion and Personality

MORNING FORUMS

11:15 A.M.–12:30 P.M.

"THE MINISTER AND THE MIND OF HIS CONGREGATION IN A WORLD FIGHTING FOR FREEDOM"

The record of the living and thinking that a pastor does, of the experiences he and his parishioners have, and his reflections thereon. By these pastors:

Tuesday: EVERETT MACNAIR of Plymouth Church, Milwaukee, Wisconsin

Wednesday: JULIAN KEISER of Warren Avenue Church, Chicago, Illinois

Thursday: TRUMAN MORRISON of Plymouth Church, Maywood, Illinois

Following the discussion, the last fifteen minutes of each morning will be given to further relevant ideas, presented by a faculty member.

LUNCHEONS

Luncheons with Faculty, Tuesday, February 3

a) With DAN WILLIAMS: Conversation on "What Present-Day Theologians Are Thinking"

b) With SAM KINCHELOE: Conversation on "The Sociology of Grace"

c) With WALKER ALDERTON: Conversation on "What's Happening to Congregational Churches?"

State Visitors' Luncheon, Wednesday, February 4

Luncheons with Faculty, Thursday, February 5

d) With JIM NICHOLS: Conversation on "Catholic-Protestant Issues"

e) With VIC OBENHAUS: Conversation on "Developments in Town and Country Church Program"

f) With Ross Snyder: Conversation on "Church and Family" and the latest issue of the Seminary Register

PROFESSION LABS

2:15–4:00 P.M.

Where we see ministers at work, refining better ways of doing their job.

1. The Church Youth program: effective activities
   Charles Burns, Minister, Glenview Community Church
2. Christian experience in small groups: an approach to the adult program of the church
   Philip Anderson and Robert Edgar, Ministers, Glenview Community Church
3. The minister and the doctor learn from each other: emerging insights and approaches in pastoral care
   Granger Westburg, Chaplain in University Clinics and Associate Professor of Pastoral Counseling
4. Preaching
   Panel to be announced.

TEA

4:00–4:30 P.M.

Each Day in the Commons

WORSHIP IN MUSIC

4:40–5:20 P.M.

Each Day in Rockefeller Chapel

Interpretation by James Luther Adams, Professor of Religious Ethics
Music by Fred Marriott of Chapel Staff

SPECIAL FRIDAY PROGRAM

"PREPARING FOR THE MINISTRY AT C.T.S."

A three-hour consultation on the nature of theological education, the growth of a minister; and report on the Federated Theological Faculty.

Developed by President McGiffert,
Sam Kincheloe, and
Dan Williams

12:00 o'clock, Alumni and Friends Luncheon

CORRECTION

In Dr. Perry D. Avery's generous tribute to me, as published in the November REGISTER, he gives me credit for writing the one-act play *Milk*, which dramatized the social and spiritual conflicts in a strike of the milk producers in the Chicago area in the early 1930's. It is true that Professor Arthur E. Holt turned over to me the data which his studies and those of his research students gathered concerning that strike. I took those studies into a class in playwriting where we analyzed them and discussed the dramatic elements. But the play that finally emerged was written by Mrs. Margueritte Harmon Bro, one of the drama students. The play was later published by Samuel French. It is now out of print. I believe it did have a constructive effect. The credit belongs to Mrs. Bro, not to me.

FRED EASTMAN